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## EGYPTITAN HIEROGLYPHICS;

BEING:

AN ATTEMPT TO EXPLAIN THEIR NATURE, ORIGIN, AND MEANING.

WITH
A VOCABULARY.

By SAMUEL SHARPE.


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EDWARD MOXON AND CO., DOVER STREET.
1861.
"There are, or may be, two ways of seeking and findlag truth. The one, from observation and particulars, jumps to universal axioms, and from the truth of those fiuds out the intermediate axioms; and this is the way in use. The other, from observation and particulars, raises axioms by a continued and gradual ascent, till at last it arrives at universal axioms; and this is the true way, but it has not yet been tried."

Nocum Organtm, xix.

## PREFACE.

THE valley of the Nile is remarkable over every country in the world for the number of its aneient buildings. The arehitecture of the temples varies in style and exeellence, from the noble buildings of the Thebaid to the ruder eopies in Ethiopia and Meroë ; but they are all massive, and both in materials and in form suited to last for ages. The walls of these temples are eovered with seulptures, much of whieh is meant for writing; and the letters or elaraeters are the figures of men, animals, plants, with other natural and artifieial objects. Even the walls of the tombs hollowed out of the roek are eovered with painted and written records; and the mountain-like pyramids near Memphis, in the time of Herodotus, before they lost their outer easing, were not without the same crnaments. When this system of hieroglyphical writing began is unknown to us, but it lasted for more than two thousand years. It was perfeetly formed before the Israelites settled in the Delta; and it only fell into disuse after the time of the Antonines, when the idolatrous religion of the country, together with the writing and other eustoms which were entwined round that religion, gave way before the spread of Christianity.

The hieroglyphieal writing on the walls of Egyptian temples was in characters so large that every body could read them as he ran. It had been gazed on by Moses, when he warned the Israelites against the misuse of sculpture, and by Plato, when he came to study from the priests who wrote and read it. It had been admired by Herodotus, Pausanias, Strabo, and other inquiring travellers; but they none of them took the trouble to learn to read it. This knowledge was chiefly in the hands of the priests, who, in Egypt as in all other countries, were the great possessors of learning ; but it was never concealed from the rulgar, or even from strangers. Hieroglyphies were not used for religious purposes only. On the funereal tablets they were in the hands of all who were rich enough to employ that method of honouring their deceased friends; on the walls of the temples they recorded the nation's vietorics, and the tribute from the conquered countries; and they were the seulptured ornaments over the doors of the temples, deelaring the names and praises of the kings who built them.

During the reigns of the Ptolemies, who governed with a eareful attention to the religious prejudices of the people, and whose popularity with the priests was greater than that of many of the native kings, we eannot suppose that any of the learned Greeks who ornamented the court of Alexandria would have found the least difficulty in getting himself tanght this method of writing. The grammarians of the Museum might with ease have formed dictionaries and grammars for the hieroglyphics; but, unfortunately, the Grecks too often despised foreigners, and the Alexandrians in partieular looked down upon the Egyptians. Want of euriosity, and a fashionable contempt for the language of the barbarians, must have been the eause of our present ignoranee. Like Voltaire at the eourt of Prussia, being courted and admired
for the knowledge of their own language, the grammarians had no wish to turn either their own attention or that of their admirers to any other. To help us in our studies they have left us only a treatise on hieroglyphies of very little worth, by Horapollo; a fcw lines by Chæremon, and a few more by Clemens; but these never guided an inquircr to the meaning of a single word of an inscription. The hieroglyphical writing went out of use on the spread of Christianity; and, soon after the eonquest of Egypt by the Arabs, there was no living being who could read a single sentence of the countless inscriptions with which their buildings were eovered. The very language itself, the Coptie, became a dcad language; and after a time the Bible and services of the church were written with a translation, that they might be understood in Arabie by the vulgar, while read in Coptic by the priest.

After the revival of learning, the hieroglyphies on the buildings naturally attraeted the attention of modern travellers. A few inscriptions were copied and published in Europe ; but, when the French scientifie expedition landed in Egypt in company with the invading army under Buonaparte, no success had yet rewarded the efforts of seholars to decipher the unknown writing. Among the works of ancient art then collected was a slab of black basalt, found near the town of Rosetta, which seemed to be the wished-for key to the secret. It contains an inscription in three characters. One is in hieroglyphies; a second in what we now eall enehorial or common Egyptian letters; and a third in Greek. This last eould of course be read. It is a decree by the priests in honour of Ptolemy Epiphanes; and it ends with the important information that it was to be written in three eharacters. The Greek was clearly seen to be a translation, by which the other two inscriptions might be understood. This
stone is now in the British Museum, and is the groundwork from which has sprung all our knowledge of hieroglyphies and of early Egyptian history.

It is to the sagacity of Dr. Thomas Young, and through his comparison of the several inseriptions on the Rosetta Stone, that we owe our first knowledge of this mode of writing. He determined the meaning of all the sentences, of many of the words, and of several of the letters. These he published in 1816 and 1818. This knowledge was soon afterwards enlarged and eorreeted by Mons. Champollion. Other students, both here and abroad, have since made further additions, among whom, in our own country, we should not omit the names of Mr. Salt, Sir Gardner Wilkinson, and Mr. Bireh. It would be diffieult to allot to eaeh his due share of eredit in this most interesting diseovery. Some will think more highly of him who made the first entrance into a hitherto elosed region of knowledge ; others will be most thankful to him who led us furthest and taught us most. They all enjoyed the pleasure which arises on making and publishing an original diseovery; and may they all reecive the honour due to their serviees in the eause of seience and literature.

The study of Hieroglyphies is already sufficiently advaneed to moderate our expectations as to the reward whieh is likely to be the result of future progress. The knowledge hitherto gained belongs to the three seienees of history, mythology, and language.

In history, by obtaining a pretty eorreet series of the kings' names, dates, at least approaehing the truth, have been assigned to most of those stupendous works of art whiel have attraeted travellers to Egypt from the time of Strabo to the present day.

We have at least learned the order in which those buildings were erected; a knowledge which is of importance in the study of the architecture of any nation, and particularly important in the case of Egypt, where, from the scantiness of other records, and the abundance of these, the study of the architecture is the study of the civilization.

In mythology we have learned the names of the gods, the ages in which some rose into importance and others fell, and the groups into which they were arranged. Wc have lcarned many of their attributes, and their union of several characters in one person.

In the department of language we have learned the origin of writing, that most wonderful of the arts, by which, more than any other, we are enabled to use and to enjoy the faculties with which we are blessed. By writing we can speak to thosc who are at a distance, and even those who are not yet born. By means of writing the world grows wiser as it grows older ; and we posscss a memory almost boundless in its powers.

But as for the knowledge to be gained from the contents of the inscriptions when they shall have been more completely deciphered, whether in respect to Egyptian astronomy, philosophy, or arts of life, it may be safely asserted that it will not be great. Were our knowledge of Greek and Roman literature limited to what could be gained from the writings on the marbles, on what subjects would it throw much light, except on those before spoken of? And we know of no funereal writings of other nations which authorize us to complain of the scantiness of the information contained on Egyptian tablets.

Sinee here the system of writing is to be explained rather than the language, it is elearly necessary to give instances of words written in several ways. Hence a dietionary of hieroglyphies, to be complete, would be far more bulky than most other dietionaries. The present Vocabulary is, however, very far from complete; it is limited by the author's knowledge on the subject. His plan of giving no meanings to words which he could not support by referring to a published inseription, added to some little distrust, has forbidden his quoting from the writings of his eminent predecessors in the same path of study. Most of them have been accustomed to write the hieroglyphical words in Coptie letters, and thus to produce a word apparently Coptic, but in reality only of their own making. To avoid such a misunderstanding the author would remark that all words which are here printed in the Coptic character may be found in the Rev. Henry Tatham's Lexicon Egyptiaco-Latinum.

Many of the author's predecessors have also relied far more than he has ventured to do upon the unaided spelling. We can often find many words in the Coptic language, any one of which might be supposed to be meant by the very seanty number of letters which are seen in a group of eharacters in an inseription. When the vowels are often omitted, and the eonsonants have more than one force each, a group of letters beeomes of very uneertain meaning; and without the help of a context of words certainly known, and of a pretty large number of pietorial words sprinkled over a sentence, the reading of the others by means of the spelling only is often unsafe.

The more important eases in which the author differs from his learned predecessors are in the foree of the eharacter No. 1625, which he reads as mes, and translates battles in the group

No. 1629, neb-mese, lord of battles; and again, in the letters $\mathrm{B}^{10}$ and $\mathrm{S}^{13}$; and again, in sometimes giving to the TH the guttural foree of $\mathbf{C H}$. The reading of many kings' names, and thenee the elironology of the earlier part of the Egyptian history, depend upon the foree given to these eharaeters.

There are several ways in whieh the words or groups of eharaeters in sueh a work as the following might be arranged. First, argumentatively, or in the order most eonvenient to convince the reader that the right meaning had been assigned to eaeh group, beginning with those words which are translated upon the Rosetta Stone, and proceeding nearly in the order that the author's own investigations proceeded. But this would be very ineonvenient to the reader, exeept at the time that he had the plates referred to aetually before him, and was reading for the purpose of testing the author's correctness. Seeondly, they might be arranged according to their pietorial similarity, in the same way that words are plaeed alphabetieally in a dictionary. This, although the one most convenient for a reader new to the book, who wished to find the meaning of an unknown hieroglyphieal group, would have been wholly confused when it was read through as a treatise on the language. The third mode, the one actually here adopted, is of arranging the groups aeeording to the resemblanee of their meanings, whieh suffieiently approaches to the method of a dictionary, and has the additional advantage of making the book useful to the reader, when neither using it as a dictionary nor testing the author's eorreetness.

The names of the gods are placed first, and form a short mythology; next follow the groups relating to the temples, to kings, and to other objeets in succession. Referenees are given in all eases to those inscriptions whieh seem most satisfaetorily to jus-
tify, or rather to render probable, the meanings there assigned, though, in almost all eases, the proof will be found to rest more upon the eonneetion of each group with the similar ones by which it is surrounded, than by the single quotations which are offered to support it.

The Alphabet is placed at the end of the volume, because the sound of the words is to be proved first, and thence is afterwards learned the foree of the letters.

WORKS BY THE SAMB AUTHOR.
'The History of Egypt, 2 vols. Svo. Fourth edition.
Egyptian Inscriptions; two hundred and sixteen Plates in folio.
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'Tue New Testament, translated from Griesbach's Text. Fourth edition.

## EGYPTIAN HIEROGLYPHICS.

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THE aneient Egyptiaas have left us, on stone and on papyrus, four sets of eharacters. These are the Hieroglyphies, or saered earving ; the Hieratic, or saered writing; the Enchorial, or vulgar writing, also ealled the Demotie ; and the Coptie alphabet.

The Hieroglyphie eharaeters are several hundred in number, and often eut on the hardest stone with great beauty and neatness. They are arranged in lines, sometimes lorizontally and sometimes vertieally. They are figures of men, animals, birds,

fishes, and their parts; inseets, plants, flowers, and a variety of artifieial objects, such as the house, the plough, the sword, the boat, with many others of unknown purpose.

The Hieratie writing is borrowed from the former, and differs from it only as mueh as writing differs from earving; as much as letters formed rapidly with a brush or reed pen, and employed

in long manuseripts on papyrus, are likely to differ from those earved slowly with a ehisel, and fitted to the arehitectural ornaments of a building. Hieratie writing is not found of so early a date as some hieroglyphieal inseriptions, possibly from the frailty of the materials on which it was usually written; but it continued in use till about the same time. They both had been employed in the serviee of the old Egyptian religion, and went out of use on its fall, and on the spread of ehristianity and the Coptic alphabet.

The Enchorial or eommon writing is also called epistolographic and demotic. The characters were no doubt taken from the Hieratie, and some few retain their resemblanee; but most of them are wholly different.

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Unfortunately we have no enchorial writing formed neatly and elegantly like the hicroglyphic, or even like Greek and Roman inseriptions. Hence the true shapes of the characters are doultful. The enchorial eharacters of two inseriptions or manuseripts often differ as mueh as with us the bad handwriting of one man differs from that of another.

The Coptic alphabet is formed on the model of the Greck, with the addition of six sounds unknown to Europeans, or not represented by Greek letters. This alphabet came into use after the second century of our era, when the Bible and the christian writings were first translated into the language of the country. It was employed in the service of ehristianity by the teachers, who wiscly thought it better to avoid the hicroglyphies, which had been for so many eenturies dedieated to the old pagan superstitions. The language of these Coptic translations sometimes differs in part from that of the hicroglyphies, which were mostly written many centurics earlicr; and we should be led into mistakes by assuming that it was altogether that of the unknown characters which are now to be deciphered. But when, by other modes of investigation, we have learned both the meaning and the sound of an hicroglyphical word, it is no small proof that we are right if we find one nearly the same in the Coptic language.

The Ethiopie alphabet, or that used in Abyssinia, may as well be here mentioned, because it was probably formed with Egyptian help. It is rather more modern than the Coptie; and the letters so far resemble the hicroglyphies as to be used for syllables. They are seven times twenty-six in number. Every one of the twenty-six letters has scren forms aeeording to its syllabic sound. This alphabet, though ealled Ethiopic, belongs to Abyssinia, and was never known so far north as the country usually ealled Ethiopia.

We find hieroglyphics wherever the Egyptian language and religion were cultivated ; from Alexandria to the island of Meroë, and from the Oasis of Ammon to Feiran at the foot of Momnt sinai. We have hieroglyphieal inseriptions from Thebes of the reign of Osirtesen I., and from Memphis while the great pyramids were being built, before the country was under one seeptre; and we have others two thonsand years later, in the reign of the Roman emperor Commodus, when Egypt was the ruined province of a sinking empirc. In all of these the system of writing is the same. In the last, as in the first, some characters are letters, and some are syllables. The sacred writing never arrived at the simplicity of an alphabet, though it had given birth to the alphabets nsed by Moses and by Homer : it had changed less than the language itself. To the last it was written indifferently from right to left, or from left to right, while all other languages had taken up with a fixed direction.

The sentences are usnally in horizontal lines, with the characters often arranged in small vertical groups. But the lines are sometimes arranged in vertical columns, and are so short that the sentenees may then be said to be written from top to bottom, like the Chincse. In all cases, with very few exceptions, the reader, in following the order of the words, meets the faces of the animals, and the points and openings of the other letters. This is the reverse of the rule in the neighbouring alphabets, the Hebrew, Greek, Arabic, and Ethiopic, and cven in the Egyptian enchorial writing. In all of these the reader follows the backs of the letters. So in our own printed alphabet, which is taken from the Greck and Roman, the reader seldom mects the points of the letters: he follows the backs of the C, $\mathrm{E}, \mathrm{F}, \mathrm{G}, \mathrm{K}, \mathrm{L}, \mathrm{P}$, $Q$, and R. Of these two rules however, that of the hieroglyphies, to judge by our own habits, seems to be the most natural ; and accordingly, in our hand-writing, without altogether altering the forms of the letters, we often throw the points and openings to the other side, so that they mect the reader as he procecds, as in the $\mathscr{F}, 2, \mathscr{S}, \mathscr{B}, \mathscr{D}, \mathscr{H}, \infty, \mathscr{F}$, and $\mathscr{y}$.

The hieroglyphics are not picture-writing like the Mexican pictures brought to Europe by Humboldt, which represcut ac-
tions and thoughts direetly without the use of words. But the Egyptian hicroglyphies represent words and the parts of words. The agent, the verb, and the objeet require three words in hieroglyphies, and often eall for the further help of pronoun, artiele, and preposition; whereas in pieture-writing the aetion is expressed by the position of the agent and the objeet, without the help of a verb or particle.

Nor are the lieroglyphies formed on any philosophieal plan. Wilkins, in his Essay towards a Real Character, whieh might be used without regard to language, expresses an idea, as a naturalist deseribes a plant, by pointing out first its class, then its genus, then its species. Thus, to write the word king by signs which may be ealled letters, he expresses first a man; secondly, related to us in our character of citizens; thirdly, the highest in rank of those so related to us. This order of ideas, whieh is very suitable for a mode of pieture-writing, is directly the reverse of what we find in the eonstruction of all languages. In these the root of a word rarely expresses that most important eireumstanee of whether a man, an aetion, or an objeet be the thing meant. Thus, for instanec, in sacrificer, sacrificing, and sacrificed, the root of the word belongs equally to eaeh of those three great elasses of ideas; and it is only by a little syllable added to the root that we are enabled, in the language of the naturalist, to determine the elass to which it belongs, although we were already aequainted with its speeifie eharacter. In No. 350, libations, and No. 354, a priest, the resemblanee in the charaeters tells us that the words were alike in sound.

Of all known modes of writing the Chinese eomes nearest to this philosophical system. It ean be read by nations and tribes that eannot understand one another when they speak. The eharaeters, like our numerals, represent ideas, not words. When modified by prefix or affix, it is in agreement with a modifieation in the.idea, but very often not in agreement with the change in sound; and while, in some Chinese dietionaries, the words are arranged aceording to the eharaeters, in others they are placed aeeording to the sound.

The hieroglyphies, unlike these modes of mriting, truly repre-
sent the ligyptian language, its nouns, its verbs, its pronouns, its artieles, and its prepositions. To this the Egyptian numerals form no exeeption. The only elear exeeption is in the ease of the written names of the twelve months. These are formed philosophieally. Every name expresses, first, that it is a month ; sccondly, to whieh of the three seasons of the year it belongs; and thirdly, by means of a numeral, its place in that season. These written names of the months are older than any remaining Egyptian monuments: they are older than the pyramids, and they are not the same as the spoken names. And this disagreement between the written and the spoken names goes far to prove that, like our numerals, they are not of native growth. They mar, perhaps, have been brought from Chaldæa to Heliopolis; but it must have been long before the arrival of the Israelites.

Horne Tooke, in his Diversions of Purley, has beautifully divided words into those whieh are neeessary for the communieation of our ideas, and those abbreviations whiel are found eonrenient for the sake of precision and dispateh. Now, when in hieroglyphieal inseriptions we meet with conjunetions and pronouns, which belong to the latter elass, they are never abbreviations of hieroglyphieal nouns or verbs, but in many instanees they are spelt laboriously and at full length, even while the nouns and verbs in the same sentenees are expressed shortly by means of symbols. Thus, those words which in all languages, Coptic ineluded, are short and of frequent use, are, in this mode of writing, more eumbersome than the other words, and for that reason are frequently omitted at the risk of bringing obseurity into the sentences.

The hieroglyphical eharaeters are for the most part syllables; and no doubt they were originally all so. But of the remaining inseriptions we have none so old as to be written without any words spelt by means of letters. So we are left to imagine the number of eenturies that must have passed since this mode of writing first eame into use, when the eharaeters were used for the objects only. The first great ehange in the art was to use the elaraeters for the names of the objeets; and thus they got the power of representing a syllable or part of a long word. The
names of these objects were mostly monosyllabic ; and, by means of these syllables, they represented the names of thoughts and feelings which cannot themsclves be copicd in a picture.

In making this stcp the Egyptians were helped by the natnre of their language. In English our monosyllables have usually two well-somnded consonants, as bat, bet, bit, boot, but. In Coptic, on the other hand, they have more often only one, as $\mathrm{ma}, \mathrm{mc}, \mathrm{mi}, \mathrm{mo}, \mathrm{mn}$. And it is clear that it would be much more casy to write words by means of characters with these Coptic sounds than with our English monosyllables. Thus these characters would come into nse for mere conrenience sake mnch more often than others in their langnage which are like onrs. Had the writers chosen their characters upon any system, they miglit, at this stage of their progress, hase formed an alphabet like the Ethiopic, with about seren times twenty-six letters.

The next step was to use some of these simplest characters, not for the syllables, but for the consonants, and to make a syllable by placing another character for a vowel before or after it. This is the plan of a perfect alphabet. But though the Egyptian priests, cren before the prramids were built, had arrived at this use of some of the characters, they nerer discorered the snperiority of the alphabetic over the syllabic writing. The Hebrews learned their alplabet from them ; the Grecks learned their alphabet from them; bnt even in the latest lieroglyphical inscriptions, like the carliest, we find some characters for syllables of two consonants, and others for syllables of one consonant; though certainly the alphabetic use of the characters for consonants only was always increasing.

Thus the hicroglyphies seem to disclose to ns the origin of writing, that most wonderful of arts, with every important step in its progress, from pictures of objects to pictures of words, pictures of syllables or sounds, and characters for letters or parts of a sound. Thence also all the neighbouring alphabets secm to lave been copied. The Hebrew annals teach ns that their great lawgiver and carlicst known writer liad been cducated at or near Heliopolis, in Egyptian learning. The Greek antiqnarics believed in the tradition of their nation that Cadmus and the
other founders of their cities and civilization came from Sais, in the west of the Delta. The Hebrew and the Greek alplabets confirm this tradition, and most clearly declare their Egyptian origin. More than half of the letters in each, notwithstanding the ehanges they may have sinee undergone, retain enough of their hieroglyphie form to prove their deseent. The Arabie letters also seem to have been formed from the enchorial alphabet, which was more common in Lower Egypt. The arrow-headed characters of Persia and Assyria are formed from the square Hebrew eharacters.

In the reign of Commodus, one of the last of the Roman emperors whose name and titles we now read carved in sacred characters on the temples, lived the christian writer Clemens of Alexandria. He has left to us, in a few words, an account of the Egyptian writing, which must have been given him by one of the learned priests, who was fully aequainted with the subject. His words are as follows:
"Those who are edueated among the Egyptians learn first that mode of writing which is called

Epistolograpiite [or enchorial, common]; sceondly, the Hieratic, which the sacred seribes use; and lastly, the Hieroglypiifc. Of this, one method is

Kuriologic [not figurative, but spelt] by means of the first letters; the other is
Symbolic. Of the symbolic, one is express, or written Imitatively, another is written Fiyuratively, and the third is Allegorical, like some riddles."
This division of the subject agrees pretty closely with the results of modern inquiry. The Kuriologic words are those spelt alphabetically by means of the first letters of the monosyllabie names of the objects represented. And in this method of forming an alphabet, the class of suitable syllables before spoken of was further increased by the omission of the last consonant, in other words, through eareless promunciation. Thus the word ton had the force of a T , the word men of an M , the word noun of an N , and so forth.

Of the Imitutive class of characters we find a large number. Ox, goose, temple, obelisk, mummy, are mere pietorial imitations of the objects themselves.

For the Figurative class it is not easy to produce eertain examples. A landmark, No. 1419, when used for permanence, and a bull, No. 1624, for brave, seem to be used figuratively; but as in the Coptic language the words sound ncarly the same, they need not be so eonsidered. A secptre, No. 1425, for power, a erown on a man's head for gold, No. 1201, and for kinydom, seem figurative.

Of the Allegorical class, or of words used in two senses, we have numerous instances. A mallet, No. 268, means God, beeause the two words sound nearly alike, or the one word has two senses. For the same reason a goose, No. 1789, means son; a vulture, No. 1826, mother; a palm-branel, No. 955, year; with many others.

But thesc Imitative, Figurative, and Allegorieal words seem all at the same time to be phonetic. And though we have found instanees which support the classifieation proposed by Clemens, yet they by no means contradiet our gencral remark that all words are written by means of objects whose names give us the sounds required.

There are no divisions or breaks between the words in a sentence; but the characters run on in a continual stream from the beginning to the end of an inseription however long. This would cause no more trouble to the reader than it docs in a Greck or Latin inseription, if the words were spelt with the same carcful regularity. But unfortunately, in the hicroglyphical writing, there are peeuliarities which must often have made the reading doubtful to the most learned of the priests. First, there was the uneertainty before mentioned of the force belonging to some characters; as, for instanec, whether one was the letter m, the syllable Am, ME, or men. There was also an entire want of regularity in the spelling of the words. To remove these causes of uncertainty they often made use of what we eall a determinative sign ; that is, after a noun spelt by characters, they placed a pieture of the object, to give to the word an exaetness which
the spclling failed to give. We may cxplain this by an example in English. If after the letters SP we add the pieture of a boat, it means ship; if the pieture of a quadruped, it mcans sheep; if the figure of a man, it means Esop. The rude spelling, or the rude pieture, eould neither of them alone deelare with eertainty what the word meant, but together they do it perfeetly.

This determinative sign is one of our ehief helps in reading the hicroglyphies; but unfortunately it is not used so often as it might be. On the other hand it is sometimes used very unnecessarily, when the word to be explained is itself a pieture, and necds no such explanation. Thus, in No. 1771, we have two human figures, the first is a soldier, the second a simple man, and the whole group may be translated soldier-man. We lave the same two figures in the names of several foreigners, any one of which might be translated a foreigner-man. See No. 1933.

There is, of eourse, only a small number of words in the language that can be explained by the help of the determinative sign. All verbs, adjectives, adverbs, pronouns must be left in the uncertainty in whieh a loose mode of spelling plaees them. Substantives denoting abstraet ideas must be often read with the same doubt. In short, the meaning of cevery hicroglyphieal word must be determined very mueh by the eontext, and not so mueh by the spelling, as with us. It seems probable even that the very priest who wrote an inseription would often be puzzled to know the meaning of a word, if it were taken away from those words whieh surround it. And this remark may guide us when we now attempt to read the hieroglyphies. It may teach us that we must, in the first plaee, depend on the art of deeiphering by means of the eontext, and only in the second plaec on our knowledge of the language. We must begin by determining from the context the approximate meaning of a word, as that it is a title, or an adjective, or a liquid plaeed in bottles; and then only ean we trust to the spelling, and thereby learn that it is king, or holy, or wine. Some of our seholars seem to have been often misled by venturing to rely too much upon the spelling, instead of confining themselves to those sentenees in whieh the meaning of a word is prored by the context.

The kings' names, however, are removed from this uneertainty by being written within an oval ring, which sometimes, though


King Amunothph I. less frequently, contains also some of the titles. We might almost suppose that when the ring was first introduced these names were the only words spelt alphabetically. These kings' names, whieh inelude even the first fifteen of the Roman emperors, form a safe foundation for our knowledge of the alphabet.
The habit of contraeting words and sentenees has also added great diffieulty to our attempts to learn their meaning. Artieles, pronouns, prepositions, and the other smaller parts of speeeh are very mueh dropt. The infleetions of nouns and verbs are often omitted; and we find one eharaeter made use of for either gift, give, gave, giver, or gifted with. Words are also very mueh shortened by the omission of elaraeters, partieularly if one is of a pietorial nature. Even a man's name, whieh is spelt with six letters at the beginning of an inseription, will have four in the middle, and at the end will be represented by the first letter only.

There is, however, a seeond help to the reader, not unlike the use of the determinative sign, whieh arises from the pietorial use of the eharaeters liaving been more or less attended to, even after they had gained a syllabie and alphabetie foree. And this ehoiee of eharaeter was also attended to in words where they ean have no pietorial meaning. Thus the words beloved, deceased, place, water, born, all begin with M, but with letters of a different form; and these letters are seldom changed one for the other in these words; although, as they are followed by rowels, it is not necessary to attend to the syllabie foree of the eharaeter. There are also some eharaeters whieh are only used in saered and royal subjeets, and seem to be too important to be introduced into smaller matters, or into partieles and terminations of words.

Nouns are made feminine by lhaving the feminine artiele either postfixed or inserted before the last letter; whereas in Coptie the artiele is prefixed to the noun. This has preserved for us an
older form of the langnage, of which we sce a trace in the word mout, a name mentioned by Plutareh for the goddess Isis, which in modern Coptic wonld be temau, the mother. But the artist seems often to have added the feminine termination rather to convey an idea than a sound. The ts at the end of the names of Quecn Berenice and Queen Arsinoë were most probably not sounded. The same remark applies to the personal pronoun I, which is sometimes followed by a feminine termination, though not so in Coptic.

Nouns are made dual by being repeated twice. They are made plural by being repeated three times, and occasionally even ninc times; but more often by the addition of three small strokes. These plural forms were of course at first symbolic, but they were afterwards phonetic, and carried the sound as well as the meaning of a plural termination. The name of the god Anepo or Anubis has a plural sound in Coptic, and therefore a plural form in hieroglyphics, as the words Charles and James have in English, withont carrying any plural idea with them.

The possessive pronouns sometimes vary with the gender in a double sensc ; first, as in English, like his, her; and sccondly, as in Latin, his masculine, and his feminine. Even the personal pronoun I, as before remarked, is sometimes written with a feminine termination.

The sign denoting abstraction, or the state of being, may be secn in kingship, No. 623 ; priesthood, No. 355 ; and liturgies, or priesthood-things, No. 357 .

Year is made yearly, No. 957, by a syllable prefixed, which prefix is the same as that in the Coptic words having the same meaning; thus, lampi, year, etelampi, yearly; and, with the same prefix, month, No. 968, becomes monthly, No. 969.

Screral adjectives have a duplicate form, in which they resemble the Coptic; thus, two twigs is the word splendid, No. 660, probably solsel; two landmarks, remaining, No. 1420, probably tashtash ; so also thousand-thousand means numerous, No. 1079.

We are able to detect in the writing scveral peculiaritics in the Egyptian pronunciation, or perhaps slovenly habits of utte-
ranee. They did not use the sound of $D$, and wrote the first letter of Darius by nt. They had one sound which was cither an L or an R , for they knew no difference between those two letters. When a vowel was at the beginning of a word, they sounded it but slightly, and therefore often omitted it in writing. Thus Serapis ought to be written Osirapis; Mnevis, the name of one of the sacred bulls, should be Amunevis; our word Naphtha should begin with an E. And this may explain why the patriarch Joseph was ealled Zeph, as we find him in the book of Genesis; Zeph-nct-Phœnich, Joseph the Phemician. Their use of a guttural sound shows itself in the confusion between $\mathrm{K}, \mathrm{CH}$, тiI, and H. The name of the god Khem, No. 66, no doubt began with that indistinct sound, as it is sometimes spelt with an H , and sometimes with TH. In the name of the Hebrew patriareh ILam, we have the same word; and it is still less casily recognized in the name of the city Thoum or Etham.

The hieroglyphic words have also furnished us with several etymologies which we could not have traeed by the help of the Coptic. We thus learn that Osiris-Apis is the origin of the name of the god Scrapis; Amun-Ehe became with the Greeks Mnevis, one of the sacred bulls; Nen, No. 1639, a dwarf, is the root of the Greck and Latin Nanus; Hino, No. 1673, the eternal ones, on changing the Egyptian plural termination into a Hebrew form, became Hinmum; and thence, perhaps, the spot near Jerusalem, in which the bodies of the dead were burned, was ealled the Valley of the children of Hinnum, and in the Greek Testament Ge-henna. Uk, No. 976, seems the original of our word week. Mun, No. 1672, is our word mummy.

Before we can hope wholly to overeome the diffieulties of this language, in part lost, we naturally attempt to master its mode of writing. In the ease of another language we usually separate the two studies. But in the ease of hicroglyphics this seems impossible. It is probable that no knowledge of the subject would allow us to make a vocabulary of the words in Roman or Coptic letters. Such is the variety in modes of spelling, and in the writer's choice of eharacters, that it is necessary to collect many forms of every word. The two thousand hieroglyphical groups
in the following plates do not represent perhaps more than about five hundred words. But, by eomparing together the scveral forms, we learn what letters are interehangeable, and how words are gradually shortened down to a single letter.

Besides attending to the rules of writing, the sculptor was a good deal guided in the eloiee of what charaeters he should use by his taste as an artist. When his sentence formed part of the ornaments over the portico of a massive temple, he chose those which were more full and less linear : he ehose figures of men and animals. When, on the other hand, his aim was to save his labonr, he ehose the more simple forms. As to the greater or less eompleteness of a sentenee, and the number of words whieh he ventured to omit, he was guided by the subjeet matter of the inscription. If it were one of the common sentenees, recording the titles of the king, or the deeeased person's offerings to the gods, all prepositions and smaller parts of speceh were omitted. If, on the other hand, the inscription related to any less usual topie, like the deeree on the Rosetta Stone, more prepositions and pronouns were used.

The less simple taste of the later artists is shown in the kings' uames. For the great lings who ruled in Thebes, when Egyptian art was in its purest state, we usually find three or four characters within the first oval, and perhaps six within the seeond.


Chebra.


Xerxes,


Ptolemy.


Cleopatra Tryphæna.


Vespasian.

But for the later Ptolcmies, when bad taste rioted in the palaee, and flattery corrupted the pcople, we find as many as thirty characters crowded within the oval ring.

Although several inscriptions are published which were ecrtainly sculptured before the time of Moscs, yet all of them contain many words spelt with letters; none of them are sufficiently ancient to show the original introduction of letters among the symbols. But, as none of them contain any peculiarities which would lead us to suppose that they were among the first specimens of carved hieroglyphics, it scems probable that future research may throw light upon this interesting subject, by making us acquainted with inscriptions of a more primitive form. It is not impossible that we may find inscriptions in which we may perceive the absence of letters felt as a want, and the mode in which that want was first supplied.

In the later inscriptions, howerer, the number of words written by means of letters eertainly increased, as also the number of letters used to form a word; and indeed the number of letters, and the complexity of the words, may at all times be admitted as strong evidenee in proof of the modernness of an inscription.

We may be sure that, when in any language we find a word written in a longer and slorter form, the longer is the original, and the other has been slortened by hasty or slovenly utterance. There are very few cases in which it would be true that the shorter was the original word, and that the other was lengthened for cuphony's sake. Guided by this rule, we must suppose that the Egyptians pronounced but slightly, and often dropped, the final eonsonant; and by those means they more readily formed consonants out of monosyllables. A palm branch, benne, or BET, was first pronounced bai, and then used for the letter b. Meri, love, became mei. Shel, a son, is in hieroglyphics spelt she ; and was then used for an s. Thal, a hill, became tau, and was used for a т. The N in particular was often dropt, as Shen, wood, became sine. The hieroglyphic noun, water, became moume, and then moou. Hemsi, a chair, became isi in hieroglyphics, as in the name of the goddess Isis. It was from this mode of pronunciation that an R, No. 1950, was sometimes used in hieroglyphics for the word RAN, a name; that the same character, No. 1714 , was used for K , and for KAME, black; and the same for MEN and $M$; and again the same for TON and $T$ :

Helped, perhaps, by this mode of pronouneing, the Egyptian language possessed a good many monosyllables whieh, having only one consonant, readily beeame used in the plaee of a letter. Unlike our Saxon rat, cat, doy, whieh eould not often be made use of as syllables in writing the longer words, the Coptie charaeters for PEE, MEE, KEE, REE, would find admittanee on all oceasions, and gradually beeome the eonsonants of an alphabet. They beeame like letters, from the greater frequeney with whieh they got used, to the exelusion of others less suitable. Thus we have in the hieroglyphies elear traees of how an alphabet was formed out of a syllabie mode of writing by means of the pietures of objeets. The Egyptians, however, did not eomplete their great diseovery ; they did not, even in their less ornamented runninghand, fix upon one charaeter, and one only, for eaeh consonant and vowel sound. That improvement was left to be made by the Hebrews, the Phœnieians, and the Greeks, who learned the use of the alphabet from Egypt, through the Phœnieians.

The Chinese eharaeters, whieh have some points of resemblanee with hieroglyphies, are in other respeets too unlike to suppose that either of them eame from the other: the Egyptian and the Chinese, perhaps, both began with pieture-writing. The more aneient Chinese eharaeters, as used in some of their books, evidently represent the objeets themselves. The Chinese eharaeters for water, an cye, a field, a man, a mountain, the sun, the moon, are the same as the hieroglyphies for those objeets. These pietorial Chinese eharaeters were in use, aeeording to Dr. Morrison, as late as five or six eenturies before our era, when the other alphabets were already formed. But in improving upon the first rude idea, these two mations at onee took different routes. The hieroglyphies, as we have seen, were soon used for the sound or name of the objeet, while the Chinese eharaeter, in all its improvements, eontinued to mean the idea or the objeet itself. It must, however, be left to those who have studied the antiquities of China, to explain the origin of the Chinese elaaraeters ; but it seems possible that the Chinese and the Egyptians may both have gained their knowledge of the art of writing from the same souree.

As the hieroglyphies have eertainly given us one instance of an original diseovery of a mode of writing，it will be interesting to inquire what neighbouring nations made use of this diseovery． The Israelites，the Greeks，or the Assyrians might have made the same diseovery for themselves．But it is more natural to suppose that when one nation heard that another nation had already learned a method of expressing their thoughts or words on stone or other materials，the seeond would inquire how it was done，and would make use of that experience whieh the former had already been ages in gaining，rather than set about to make the same diseovery for itself．On a comparison of the alphabets sueh seems to have been the ease，and it is not improbable that， on future inquiries，it may be shown that every nation using an alphabet is indebted for it to the Egyptians．

The following wood－euts show the hieroglyphies from whieh， as we may eonjecture，were borrowed the Hebrew alphabet， the Greek alphabet， and those few Coptie letters whieh，when the Coptie alphabet was formed from the Greek，were not there to be found．

| HEBREW． |  |  |
| :---: | :---: | :---: |
| a | 共 | $N$ |
| p | $\square$ | ป จ |
| g | Q | 2 |
| d t | Y | 7 |
| e | ［］ | $\pi$ |
| f | x－3 | 9 |
| Z | 2 | i |
| th t | $\cdots$ | 0 |
| i | I | 7 |
| k | L． | フ |
| 1 r | $\rightarrow 3$ | 73 |
| m | $\bigcirc$ | 2 |
| 11 | $\xrightarrow{m m}$ | y |
| slı s | 2 | D |
| 11 | S／ | 9 |
| s sh | ItII | －4゙3 |
| t | 0 | $\Omega$ |

GREEK.


It must, howerer, be remarked that the borrowed letters by no means keep the same position with their hieroglyphie originals. Thus the Roman L is the same as the Greek, Hebrew, and hieroglyplie, though in every ease in a different position. The Hebrew $工$ has its mouth downwards in hieroglyphies, as in the Greek $\Pi$. In the hieroglyphie originals the Hebrew $\beth$ and the Greek c and e have the mouth upwards; the Hebrew $\operatorname{I}$ has its mouth downwards. This derivation of the alphabets from the hieroglyplies is further proved by our fuding that the Hebrew names for some of the letters are the Egyptian names for the objeets whieh the lieroglyphies represent ; as Nun, water, Pe, the hearens, and Teth, a hand, are borrowed from the Coptie.

We possess so little of hieroglyphie writing aeeompanied with a Greek translation, beside the fourteen broken lines of the Rosetta Stone, that we naturally seek for help in our studies from every indireet souree. The most valuable of these will probably hereafter be the enehorial or eommon writing on the papyri, whieh, by the help of several bilingual manuseripts, might probably be made a key to the lieroglyphies. But this is at present even less studied than the eharaeters whieh we wish to explain by its help. We therefore turn, in the next plaee, to the few
sentenecs whieh the Greek writers have giren us as translations from Egyptian; for though we have not got the hieroglyphies from whieh they were taken, yet we may sometimes learn from them a plurase, a title, or a mode of expression, whieh we may reeognize in an hieroglyphieal group. The longest of these sentenees, which are translations, but of which the originals are lost, is the other part of the Rosetta Stone. It is published in English among the author's Egyptian Inscriptions, and it contains numerous titles of the young king Ptolemy Epiphanes, whieh prove that of this valuable triliteral and bilingual deeree the Egyptian is the original and the Greek the translation.

In the first book of Diodorus Sieulus we have three sentences which seem to be of the same elass, and may be here given.

> "The epitaph on Osymandyas.
"I am Osymandyas the king of kings; if any body wishes to know how great I am, and where I am lying, let him surpass some one of my works."
"The epitaph on Isis.
"I am Isis the queen of the whole land, who was taught by Hermes, and whatever I have deereed nobody ean unloose. I am the eldest daughter of Cronos the youngest god. I am the wife and sister of Osiris the king. I am the mother of Horus the king. I am she that riseth heliaeally with the dog-star. The eity Bubastis was built for mc. Hail, hail, Egypt that nourished me." "The epitaph on Osiris.
"My father is Cronos the youngest of all the gods, and I am Osiris the king, who fought against every land as far as the uninhabited parts of India, and against the parts lying towards the north as far as the sourees of the river Danube, and again, against the other parts as far as the ocean. I am the cldest son of Cronos, and was born out of a beautiful and noble cgg, a seed related to the day; and there is no place in the inhabited world to which I have not come distributing; to all of which I was the benefactor."

In these sentences there are phrases whieh we know as hieroglyphical groups, and they explain to us how far we are at liberty to insert the smaller words among the detached hicroglyphics to
make a conneeted sentenee ; as the student who is familiar with inseriptions will easily see whieh words have been added by the priest who translated them to Diodorus. Like these, we find many inseriptions speaking in the first person, partieularly in Egypt. Inscript. pl. 45, 65, and 75.

Euphantus, quoted in Porphyry De Abstinentia, lib. iv., has left us an Egyptian prayer, whieh, however, is not so like to any of the inseriptions as to help us in our attempts to read them.

Theoeritus, in his 15th Idyl, has told us the offerings whieh were presented to the temple of Osiris at the ammual feast. These were palm fruits in silver vessels, Syrian myrrlh in golden vases, cakes of whitest flour, honey, oil, birds, beasts, green branehes, ivory, and gold, most of which we find mentioned on the tablets, as in Egypt. Inscript. 39, 9 ; and in other places. The eomparison of the tablets with the poet eonfirms the translation given to the hieroglyphieal groups in the Voeabulary.

But the most valuable of our translations is that whieh was made from one of the obelisks of Rameses II., by Hermapion an Egyptian, in the reign of Constantine, and has been preserved by Ammianus Mareellinus. It is mueh the same in style and matter as the hieroglyphieal inseriptions on many of the obelisks; and, to assist the eomparison, it is here arranged, as is usual with those inseriptions, in three eolumns, beginning with the middle one. The king's name, whether translated or not, has been inelosed in an oval, and the usual square pendant plaeed under the word Apollo, to eomplete the resemblance. On eomparing it with the obelisk in Egypt. Inscript. pl. 42, it will be seen that it is much shorter, but that eaeh line begins and ends with nearly the same words. The king's name is preeeded by the same titles. The whole is headed with the address of the god to the king. The only liberty here taken in the arrangement is dividing between the third verse or line of the first side and the first verse of the seeond side. The original in Ammianns makes no sueh division ; but it is easily seen to be wanted by the word Apollo, whieh heads every verse, as the eagle and sun, No. 629, do in the hieroglyphies.
"The translation begins on the South Side.

| "Line the second. | " Line the first. <br> "The Sun to <br> King Ramestes. <br> I have given unto you to reign with grace over the whole world; <br> whom the Sun loves; | " Line the third. |
| :---: | :---: | :---: |
| the brave, who stands in truth; | the brave truth-loving son of Heron, | the brave |
| lord of the diadem, who gives glory to Egypt; who holds, and who | born of God creator of the world, <br> whom the Sun approved; | T1 111son of the Sun,all-shining,whom the Sun <br> approved, |
| gives splendour to the City of the Sun; who creates the rest of the world; | strong in battle, King | and great Mars endowed; whose goodness remains to all time ; |
| who honours the gods that dwell in | is subject <br> by his might and bravery; | whom Ammon loves; |
| the City of the Sun; <br> whom the Sun loves. | King$\frac{\text { RAMESTES, }}{\text { son of the Sun, }}$immortal. | who has filled with good the temple of the Phœnix. |

"Another second
line.
"I the Sun,
lord of heaven,
have given you
life unfailing.
"On the North Side.
"Line the first.
" The great god
of the City of
the Sun,
heavenly
APOLLO,

whom the Sun
begot,
whom the gods
honoured;
king
of all the earth,
whom the Sun
approved.

The king
brave in war,
whom Anmon
loves,
and the
All-shining
las tried,
for a king for ever."

Tzetzes the grammarian, in his Exegesis on Homer's Iliad, has saved for us a fragment from the lost work of Cheremon on hicroglyphics. It is too valuable to be omitted. Some of his explanations confirm those given in the Vocabulary. Others seem to be mistakes, but they may be of use in our future inquiries. The words of Tzetzes are as follows:
"For Homer says this, after he had been taught carefully all the learning of the symbolic Athiopic letters. For the Ethiopians hare no elements of letters, but instead of them varions animals and their parts; and when the ancient priests wish to keep concealed the physical nature of the gods, they explain them to their own children by means of allegories and such like symbols and letters. As Cheremon the sacred seribe says, for joy they paint a woman playing on a drum, and for misfortune, an eye wecping; for not haring, two empty hands outstretched; for rising, a snake coming ont of a hole; for setting, the same going in; for returu to life, a frog; for the soul, a hawk; the same for the sun, aud for God; for a child-bearing woman and mother, and time, and hearen, a vulture; for a king, a bee; for birth and self-born and male, a bectle; for the earth, a bull. The foreparts of a lion signify according to them all government and guard; a lion's tail, necessity; a stag, the year, and a palmbranch the same; a boy siguifies increase; an old man, decay. A bow, sharp force; and there are a thousand other such."

Upon this we remark the hands outstretched, No. 1555, mean give; the hawk means the soul, as in the wood-cut in the Titlepage; and it means the god Horus, in No. 114; the vulture, No. 18.26, is mother; the ant or bee, No. 663, is kiug; the foreparts of a lion, No. 1587, mean victorious; a stag, No. 960, the year; a palm branch, No. 955, the year. The other characters mentioned do not so well agree with the modern interpretation.

The work eutitled the Hieroglyphics of Horapollo Nilous professes to hare been written in Coptic, and translated into Greek by one Philip; but in its present state it is Greek in more than its language. It alrays speaks of the Egyptians as "they" and "them," and sometimes blunderingly attempts to explain Egyptian words by the help of the Greck language. Upon the whole
it seems more probable that it is a Greek work written by Philip, from explanations given to him by Horapollo, and which he did not understand. He gives, clause by clause, the description of the hieroglyphical characters, and the reasons, founded on figurative considerations, for the eharacters laving such meanings. As the greater part of the characters which he describes are not found in any of the numcrous inseriptions known to us, and as most of the meanings are such that it is scarcely possible they could have existed on the monuments at all, the work must be, both on external and internal evidence, rejected as of little worth. It is full of pucrile reasoning. Out of the one hundred and cighty-nine groups which Horapollo undertakes to explain, it would be difficult to point out forty in which he has a knowledge of the truc meaning ; and in most of these lie is remarkably mistaken in the reasons which he assigns for the meaning. He is not aware that the characters represent sounds, but supposes them all to be figurative or allegorical.

We are told by Suidas that Horapollo was a grammarian of the reign of Thcodosius, who, after teaching for some time in the schools of Alcxandria, removed to Constantinople; but we may fairly doubt whether our author is the person he is speaking of. Beyond this doubtful account nothing clse is known of him.

The following quotations will explain Horapollo's mode of reasoning and the extent of his knowledge.

## HORAPOLLO.

## Воок I.

Chap 1. To denote an age [or period, ai $\omega \nu$ ], they draw the sun and moon, because their elements are lasting for an age [aicuıa]. But to write an age otherwise [meaning etcrnity], they draw a serpent with its tail covered by the rest of its body.

Note. Thus in cach of the hieroglyphics, for the words ' year,' No. 953, ' month,' No. 968, and 'day,' No. 1004, which are the more common periods of time, we find a sun; and in the word 'month,' a moon, as well as in the names of the sereral months. We find the serpent with a loug tail forming part of the words 'for ever,' No. 594;
and the asp with a twisted tail is the word 'immortal,' No. 286.
Ayain, This serpent the Egyptians call Ouraius, which is in Greek basilisk.

Note. Orpo is the Coptie for king, and henee the Greek name for the animal, No. 286, a basilisk.
Chap. 3. When they wish to denote the natural year, évlautos, they draw Isis, that is to say, 'a woman.' By the same they also represent ' the goddess.' And Isis with them is a star, ealled in Egyptian Sothis, and in Greek the Dog-star, whieh seems also to rule the rest of the stars.

Note. I do not find the word 'year' represented by a woman; but in the zodiac of the Memnonium, the twelve months are enelosed within two female figures, each of whieh, as No. 37, represents the heavens; and 'the begimning of the year,' the heliaeal rising of the dog-star, or time when that star rises with the sum, is a woman in a boat, No. 1049 ; and in the planisphere on the temple of Dendera we have a cow in a boat, No. 1048, for the same part of the heavens, eael meaning the goddess Isis.
Ayain, When they write a natural year otherwise, they draw a palm-branch.

Note. As we have seen, in No. 953 and No. 954 , a palm-braneh, G25, and a $T$, is the hieroglyphical word 'year.' The Egyptian word was bait.
Chap. 4. When they write a month, they draw the moon inverted, . . . . . . beeause they say that on its heliaeal rising, when it has eome to fifteen degrees [from the sun], it appears with its horns ereet; but in its decrease, after having completed the number of thirty days, it sets with its horns downward.

Note. In all the hieroglyphies for 'month,' the moon has its horns downward, as in No. 977 ; but on the sareophagus of the wife of Amasis, in the British Muscum, where the deceased is addressed 'Thy name is New Moon,' the horns are upwards, as in No. 962. The resemblanee of this figure of the moon rising heliacally, when one day old, to the moon in a boat, seems to be the reason why
the other constellations, when rising heliaeally, in the zodiac of Dendera, are all in boats, as Nos. 1048 and 10 i9.
Chap. 5. When writing the eurrent eivil year, étos, they draw the fourth part of an aroura [their term in the square measure of land].

Note. No. 954 seems to be the hieroglyphie here meant, and it may be compared with No. 953. But the palm-branch with a square is used when a number of years are spoken of ; and a palm-branch with a ring is used in dates; whieh is the reverse of what seems to be Horapollo's meaning.
Chap. 7. Moreover the hawk is put for 'the soul,' from the meaning of the name; for among the Egrptians the hamk is called baieth.

Note. In many seulptures we see a bird over the month of the dead man, meaning the soul whiel has quitted the body. In Coptic, Bert is a hawk. In chapter 34 this bird is ealled the Phœnix.
Chap. 8. When writing Ares and Aphrodite, they draw two hawks.

Note. Horus is often drawn as a hawk and as a lawkheaded man, see No. 114; and the name of Athor, here ealled Aphrodite, is written with a hawk within a house, as No. 173. The word 'Athor' is obtained from its resemblanee in sound to the Coptic words for 'House of Horus,' НІ Т \&cup.
Chap. 9. To write 'mother,' . . . . . or 'Minerva,' or 'Juno,' or 'two drachms,' they draw a rulture . . . ; Minerva and Juno, beeause among the Egyptians Minerra is thought to preside over the upper hemisphere and Juno over the lower, . . . . . . and two draehms, bceause among the Egyptians the unit [of money] is two drachms.

Note. The rulture, as in No. 1826, is the usual hieroglyphic for ' mother.' In No. 39 we have the two goddesses Neith and Isis, representing heaven and earth. As our author remarks, a didrachm is the unit of money ; and in Coptie there is a elose rescmblance between $\boldsymbol{\mu} \boldsymbol{\&} \boldsymbol{\gamma}$,
mother, and eesrest, alone; and in No. 635, meaning 'sole king,' the rulture means sole.
Chap. 13. When signifying a mundane god, or Fate, or the number five, they draw a star.

Note. We find the star part of the word 'God' on many oeeasions, as No. 296.

No. 1069 is the numeral 'five.'
Chap. 16. Again, when signifying the two equinoxes, they draw a eynoeephalus sitting.

Note. On the ceiling of the Memnonium at Thebes a sitting eynoeephalus, or dog-headed monkey sitting on a landmark, marks the summer solstiee, as No. 1065. We do not find it meaning the equinox.
Chap. 17. When they wish to denote 'courage,' they draw a lion.

Note. A lion seems to have this meaning in the hieroglyphies. See No. 1579 and No. 1584.
Chap. 18. When writing 'strength,' they draw the foreparts of a liou.

Note. No. 1587 is the word Xop, victorious, and the latter half of the word Neit-eori, or Nitoeris, ' Neith the vietorious.' It is spelt thor, but the instances are common of TH and CH being interehanged through the guttural sound.
Chap. 21. When signifying the rising of the Nile, whieh in Egyptian they call noun, . . . . . they sometimes draw a lion, and sometimes three large waterpots, and sometimes heaven and earth gushing forth water.

Note. In Coptie we still have the word nors for water; and the god of the Nile is ealled Hapinoun, or 'waterman,' No. 185 ; though more usually Hapimou, No. 184.

We also meet with the title 'lord of the waters,' as No. 690, with a waterpot.
Chap. 24. When they wish to mrite ' protection,' they draw two human heads, that of a man looking inwards, and that of a woman looking outwards.

Note. No. 1354 and No. 1357 each mean 'guardian' and 'belonging to ;' and No. 1467 means 'hero.'
Chap. 26. When they wish to denote an opening, they draw a hare.

Note. Horapollo probably means a rabbit, as there is a rescmblance betreen the hicroglyphic name of the animal soat, No. 1877, and the Coptic word $\sigma \omega T$, 2 , to burrow. When a rabbit occurs in the hieroglyphics it has that syllabic sound, and, with the letter $\pi$, it forms the rery common word corJer, just, as in No. 1692.
Chap. 32. When they would represent 'delight,' they write the number sixteen.

Note. We have a coin of Hadrian, with the figures Sisteen over a reclining figure of a river god, to denote that sixtecn cubits was the height of rise in the Nile at all times wished for. We have other coins on which the river god is surrounded by sixtecn little naked children or Cupids; and it would almost seem that the Alexandrian artist had, in this case, had in his mind the similarity in sound, in the Latin language, between Cupids and cubits.
Chap. 28. To denote Egyptian letters, or a sacred scribe, or a boundary, they draw ink, and a sicre, and a reed.

Note. In No. 3.28 the hieroglyphic for 'scribe' and ' letters' we perhaps have these objects. On the Rosetta Stone this character is not used when Greek letters are spoken of.
Again, And among the sacred scribes there is a sacred book, called Ambres, by which they judge as to a person lying siek, whether he will live or not.

Note. We recognize this word on the Gnostic gems in the word 'chambre.'
Chap. 39. And again, when they would write 'sacred scribe,' or prophet, or embalmer, or splecn, or smelling, or laughter, or sneezing, or government, or a judge, they draw a dog.

Note. Anubis was the god of cmbalming; and the priest whose duty it was to embalm the dead is repre-
sented with a dog's head. See No. 148. He probably wore a mask of that form, for his dog's head is always large enough to hold a man's head eonecaled under it. A dog-headed seeptre, No. 1125 , is also the hieroglyphie for ' power.' But, by the help of the next elhapter, we see that our author more partieularly meant the dog Cerberus, whieh is more eorreetly an hippopotamus, and stands before Osiris in the judgment seene on the papyri, as the aeeuser of the deeeased.
Chap. 40. But when they would write 'government,' or a 'judge,' they plaee before the dog a royal garment.

Note. This is always the ease in the judgment seene : it is the skin of some spotted beast, hanging on a pole, as No. 152.
Chap, 43. When writing ' purity,' they draw fire and water.
Note. We find a flame of fire and a bueket of water with this meaning. See No. 361, 'purifieations.'
Chap. 44. When anything unlawful or hateful, they draw a fish.

Note. The nearest hieroglyphie to this is the word ' dead,' No. 1655, in whieh the letter m is a fish.
Chap. 16. To denote manliness with prudenee, they draw a bull. Note. No. 1624 is the word 'brave.' The arm is only the final vowel. From eesci, a bull, we get eesce, to fight, by the similarity of sound.
Chap. 5.2. And when writing ' knowledge,' they draw an ant.
Note. The group, No. 663, forms the title of one of the four ehief orders of the priesthood, and was also used by the king.
Chap. 53. And when they wish to write 'son,' they draw a goose.

Note. No. 1789 is 'son,' and No. 1797 'daugliter.'
Chap. 54. For an unjust and ungrateful man they draw two elaws of an hippopotamus turned downwards.

Note. No. 1673 and No. 1475 the hieroglyphieal groups for 'enemies' and 'fallen' begin with the eharaeter here spoken of.

Chap. 59. The serpent's name, among the Egyptians, is meisi.
Note. We find this name in hieroglyphies, as No. 1818, where it is followed by the determinative sign, to distinguish it from 'born.' We have the same word in Coptie for 'serpent,' Щescs.
Chap. 60. And othermise, to denote a watehful king, they draw a serpent watehing; and in the place of the king's name, they draw a wateher.

Note. There seems to be a mistake in this sentence; and I should eonjeeture that, instead of the last word, $\phi \cup \lambda a \kappa a$, a watcher, we should read $\gamma v \pi a$, a vulture; and that the group meant was No. 653, a 'sole ruler,' or 'monareh.'
Chap. 62. When denoting a people obedient to a king, they draw a bee.

Note. Our author seems to be thinking of the twig and inseet, No. 612, the well-known title of the kings. It is strietly a double title, eaeh used by an order of priests, and one peculiar to the upper, and one to the lower country. Hence it is to be translated 'king of Upper and Lower Egypt.'
Chap. 70. When they speak of darkness, they draw the tail of a eroeodile.

Note. No. 1714 may be meant for a erocodile's tail. It is the word 'black,' and has that meaning from the similarity in sound between $\chi^{a \mu \psi} \eta$, Herodotus's name for a erocodile, and k\&ele, the Coptie for black.

## Воок II.

Chap. 3. Two feet joined, and walking, signify the path of the sun in the winter solstice.

Note. In the zodiae of Dendera the twelve signs are enelosed within two female figures, representing the heavens, as in No. 39, where the feet represent the summer, and the hands the winter solstiee.
Cliap. 5. The hands of a man, one holding a shield and the other a bow when drawn, denote the front of the battle.

Note. The hieroglyphie nearest to this is No. 1777, a man's arms, one holding a shield and the other a elub. This is the word 'brave' or ' victorious.'
Chap. 9. When we would denote the loins or eonstitution of a man, we draw the baekbone; for some say that the seed is brought fiom thenee.

Note. No. 1807, whieh is a thigh-bone with the flesh on it, is the word 'son,' and may be the hicroglyphie here meant.
Chap. 11. Two men joining their right hands denote eoneord.
Note. We find this group in the hicroglyphies, as No. 1494, and it seems to mean 'friends.'
Chap. 12. A man armed with a shield and a bow denotes a erowd. Note. We find a man with a bow for the word 'soldicr,' as No. 1765 ; and a man with an arrow, as No. 1766, with the same meaning.
Chap. 29. Seven letters enelosed in two rings signify a song, or ' infinite,' or ' fatc.'

Note. This seems to allude to the seven tens in No. 1070, whieh mean the seventy days of mourning and embalming between the death and burial, during whiel the funeral song may have been sung.
Chap. 30. A stiaight line, together with a eurved line or a ten, signify prose writing.

Note. I know no suel group as our author speaks of ; but as we have seen, in No. 1070, a eurved line is a ten.
Chap. 32. When they wish to draw a woman who remains a midow till death, they draw a blaek dove.

Note. The rulture, No. 1826, whieh is more often the word ' mother,' is also ' widow ;' as with us, the queenmother is the queen-widow. Moreover, in Coptie, the words ' mother' and 'solitary' are nearly the same.
Chap. 41. When they wish to signify a man that eaught a fever and died from a stroke of the sun, they draw a blind beetle.

Note. This is a good instanee of how our author blunders about the meaning of a group, without quite understanding it. The searabæus rolling up a ball of dung
between its feet, as in No. 123, is one hieroglyphic for Horus-Ra, the sun.
Chap. 56. When they wish to signify a king that governs absolutely and shows no merey to faults, they draw an eagle.

Note. The eagle and globe, No. 629, is the usual title of a king. The eagle is an A, the globe is Ra, the sun, making the word orpo, king; and, with the article prefixcd, the well-known word Pharaoh.
Chap. 57. When they wish to signify a great eyclical renovation, they draw the bird phœnix.

Note. We have a coin of the emperor Antoninus, with the word $A I \Omega \mathrm{~N}$, the age or period, written over an ibis, with a glory round his head. This was coined at the end of one sothic period, or great year, and the beginning of another. On eaeh of these occasions the ibis or phœnix was said to return to earth. In hieroglyphies, the palmbraneh, B\&I, with the letter T, No. 953 and No. 954, is the word 'year;' and the bird seems to have that meaning from the similarity of sound between that word and G\&rt, a bird. In Greek the fabled bird seems only to have obtained its name phœnix from $\phi \circ \iota \nu \iota \xi$, the palmbraneh.
Chap. 72. When they wish to denote a man that passes fearlessly through the evils which assail him, even until death, they draw the skin of an hyæna. For if a man elothe himself in this skin, and pass through any of his enemies, he will be injured by none, but pass through without fear.

Note. The skin of an hyæna, as No. 152, is hung before Osiris in the judgment scene, when the dead man is brought to his trial. And again, on the funercal tablets, we sometimes see the deceascd elothed in an hyæna's skin. Either of these may have given rise to our author's remark.
Chap. 73. When they wish to signify a man skilled in heavenly matters, they draw a eranc flying.

Note. No. 307 is the word 'high-priest,' in which the flying erane is the first syllable.

Chap. 115. When thicy wish to signify a prolific [or a generous] man, they draw a house-sparrow.

Note. No. 1600 is the word 'great,' of which the first character is a sparrow or swallow.
Chap. 116. When they would signify a man that is constant and uniform, they draw a lyre.

Note. The character No. 1283 is the word ' like.'
Chap. 118. When they wish to signify a man that distributes justice equally to all, they draw the feather of an ostrich.

Note. No. 253 is the god or goddess of Truth. The letters are mo, forming the word eers, true.
Chap. 119. When they wish to signify a man that is fond of building, they draw a man's hand.

Note. No. 1718 is the word ' to set up,' or build.

The Tablet of Abydos may also be considered as a translated monument, by comparing it with Manetho's lists of kings. This is a slab of limestone discovered by Mr. W. J. Bankes, in 1818, on the wall of a ruined temple at Abydos, or This, one of the early capitals of Egypt. It contains thrce rows of lings' names, and had originally twenty-six ovals in each row. In the bottom row the two names of King Rameses II. were repeated thirtcen times in various forms. The names in the top row are all broken, and hitherto they have added nothing to our knowledge. But the middle row is the most valuable historical record yet found in Egypt. It ends with the two names of Rameses II., before which are placed in single ovals the names of his predecessors on the throne. These were, when it was discovered and copied by Mr. Bankes, sixteen in number, and they have been, in all probability, twenty-four. These single ovals contain, in every casc except one, the kings' first names, which have not usually been uscd by the Greek writers. But the second names which belong to each, and by which we name the kings, are repcatedly found on other monuments. The one excepted case is that of a queen; and the queens have no second name.

The following are the names in this tablet, with the second names added from other monuments, and the trauslations of
both at the side. Remark, however, that the titles over som of the names in the following list are not those used in th tablet.

## First Names,

being those of the Tablet.


Ra Mes Ho.
Meshophra.


OSRTSN.
Osirtesen.

OSRTSN.
Osirtesen.

A M N Mi Th R. Amunmai Thori.
$\operatorname{Ra} S M A$ oB O. Secmiophra.

A MS.
Amosis.
Ra KB.
Chebra.


Fhat Names,
being those of the Tablet.

Ra Seb K.
Sebekra.

being those used in the authors.

> AMN゙OTh Ph.
> Amunothph.


Thoth MS Mes H Ra.
Meshophra Thothmosis.

Ra A $\mathrm{H}_{0} \mathrm{~N}$.


Thoth MS Mes ob Ho. Meshoph Thothmosis.

Ra Men Ho. Menhophra.


Thoth MS oB Ho. Thothmosis.

Ra A $\mathrm{H}_{0} \mathrm{O}$.
Ahora, or Horus.


AMNOThPh.
Amunothph.

First Names,
being those of the Tablet.

Ra Men Ho O . Menhophra.

Ra Mi K.
Mykera.

Ra Men PTT.

Ra Men Mi.


Second Names,
being those used in the authors.

Thoth MS Mes Mes O. Thothmosis.

A M N O, \& c. Amunothph.

AMNMi ANMNeb. Amunmai Anemneb.

Ra MSSO. Rameses.

PTH M OI N. Oimenepthah.

R 3 Amun Mi MSSo. Amunmai Rameses.

This list of kings' names on the 'Tablet of Abydos, or rather the second names which belong to them, may be now conveniently compared with the names given by the historian Manetho. A few other names have been added in italies, from other monnments mostly in the British Museum, in order to make the comparison more satisfactory, and to explain why the two lists differ. The first two names are from other tablets. Manetho has no earlier Theban names than these.

From the Monuments.

## Amunmai Thori I.

Osiri-gesen, or Osirtesen 1.
Amunmai Thori II.
Osirtesen II.
Labaris, on Tablet of Karnak. Osirtesen III. Amnnmai Thori III.
Scemioplıa.

Chebra, on Tablet of Karnak.
Chebra-Amosis.
Ammothph I.
His willow Ames Athori.
Meshophra Thothmosis I.
Meshoph Thothmosis II.
Thothmosis III.
Amunothph II.
Thothmosis IV.
His widow Mautmes.
Her daughter Amun Rathos. Amunothph III. of the vocal statue.
Perhaps a brother. Amunmai Anemueb.

From Manetho.
11 th dynasty of Thebans.
Sixteen kings, of whom the last was Ammenemes.
12th dynasty of Thebans.
Sesonchosis, or Geson Goses.
Ammenemes.
Sesostris.
Labaris of the Labyrinth.
Ammeres.
Ammenemes.
Queen Scemiophris.
18th dynasty of Thebans.
Amosis.
Chebros.
Amenoph.
Amersis.
Misaphris.
Misphragmuthosis.
Tuthmosis. [tue.
Amenophis of the vocal staHorus.
Acherres.
Rathos, or Athoris.

Chebres.
Acherres.
Armeses, or Armais.

Ramescs I.
Oimenepthah I.
Rameses II.

Ramcsses.
Amenophath.
19th dynasty of Thebans.
Sethos, or Rameses.

Thus we have a record made in the reign of Ramcses II., about the year в.с. 1150 , and, in its broken state, reaehing baek through seventeen reigns, or nearly four hundred years, and teaching us how far we may rely upou the lists of kings in Manetho, Eratosthencs, Herodotus, and Diodorus. It agrecs elosely enough with Manctho to make us value highly his list of names, and at the same time to prove that he did not mean us to understand his numerous dynasties as all following iu one succession. It shows that what he ealls the XIIth dynasty was immediately followed by his XVIIIth, whieh were both of Thebes, while the intermediate kings were at the same time reigning in other parts of Egypt. It agrees very little with Eratosthencs; and it shows that Herodotus and Diodorus are for the most part writing about the kings of Lower Egypt, aud very little about these kings of Thebes.

This tablet was first published by Mr. Bankes, in Salt's Essay, and since in Wilkinson's Materia Hieroglyphica, and in Burton's Excerpta.

Lastly, the Greek authors have given us a long list of names, both those of the gods of the country aud those of the kings, in whieh we may inelude the Ptolemies and the Roman emperors. All thesc are to be found in the hieroglyphies, though not always spelt very elosely after the Greek pronuuciation. Upon these names we ehicfly rely for the force of the characters.

## V OCABULARY.

The abbreviations made use of in these pages will be best explained by the following examples:
R. S. 5. means Rosetta Stone, line 5.
E. I. 118, 20. The author's Eyyptian Inscriptions, plate 118, line 20.
M. H. i. 33. Sir Gardner Wilkinson's Materia Hieroglyphica, part i. plate 33.
H. 66, Im. Hieroglyphics of the Egyptian Society, by Dr. Young, plate 66. Im points to the spot on the plate.
S-E. 5. - Hieroglyphics of the Syro-Egyptian Society, plate 5.
M. R. 115. Rosellini's Monumenti Regale, plate 115.
M. C. 39. Rosellini's Monumenti Civile, plate 39.
B. 57. - Burton's Excerpta, plate 57.
K. 153. - The author's Chronology and Geography of Ancient Egypt; the l53d name in the list of kings.

## V OCABULARY.

1. The Sun, in sound Ra, from the Coptic ph; "Sevechus, beloved by Pthah the lord of Memphis, living like Ra for cver," E. I. 36, 1. "Oimenepthah, bélored by Pthah-sokar-Osiris, giver of life, like $R a$, , $E . I .37$, в 5 . The character is a simple imitation of the sun itself.
2. The same ; "The boat of $R a$ " is written under the prow of the ressel in the ecremony of earrying out the statues of the gods on the Nile, E. I. 28. Here the globe is the letter R, and a vowel is added to complete the word RA.
3. The same, with the sacred asp as an ornament; " His father, a priest of the great $R a$; his mother, a pricstess of the great Ra," E. I. 39, 3.
4. The same, with two asps; "The priest, the son of $R a$, lord of battles, Ptolemy immortal, beloved by Pthah and Isis, loving his parents, loving his sister," H. 65, K o.

5 . The same, forming the last syllable of the word ouro, king; H. 7. 'The character for ' life,' which hangs from the asp, is only an ornament.
6. The same; a figure of the god. In numerous places it is the first syllable of the name of Rameses.
7. The winged Sun, at the head of numerous funercal tablets. "The lord of the country, the great god, the sun," E.I. 3.
8. The Sun, with another form of the A; see No. 19.
9. The figure of the Sun, which follows his name in E.I. 15. He is there presenting the word 'life' to the word 'king,' the title of Rameses II. This is not unlike the enactment in the Rosetta Stone, that the god shall present the weapon of rictory to the statue of the king.
10. A female $R_{A}$, orer the head of the goddess in $B .38$. The first letter is the feminine article prefixed. She presides over the
month of Thoth, or rather over the sign of Caneer in the zodiac.
11. Amun, the name of a god; "The high priest belonging to Amun," H. 43, Fr. He was the god of Thebes, which city, in Nahum, eh. iii. 8, is ealled No-Amun, the great Amun. Most of the kings of Thebes were called Amunmai,' beloved by Amun.' The word may be derived from selons, to govern.
12. The samc; "The priest of Amun, Osorkon," H. 43, H l. This is spelt with the lettcrs $\mathrm{m}, \mathrm{N}$, for Amun, as in Coptic elons is used for seeorr.
13. The same, being the figure of the god, distinguished by lis high crown and the ostrieh feather in his hand; it is often the first tro syllables of the name Amunmai Rameses.
14. Amon-Ra, a god uniting the two characters of Amun and Ra. He was partieularly worshipped at Thebes. "Amun$R a$ king of the gods," E. I. 43, 3, 1.
15. The same; "Amun-Ra, lord of eities, lord of heaven," E. I. 22, where the god is presenting life and power to Amunothph III.
16. The same; "The deified priest of Amun-Ra," E. I. (second series) 2, 4. The syllable Ra is here spelt with characters not usually used in the name of the god.
17. Over the figure of a god in B. 49. It is also part of the prenomen of Rameses II., K. 98 and 99, which is translated by Hermapion "Whom the Sun approves." The Ambis staff is A, the ostrieh-feather mun, and the globe ra.
18. The same, in the prenomen of Shishank II., K. 153. The ostrich-fcather alone is in the place of the god with the feather on his head in the last word.
19. The same ; E.I. 59, 29. The letters are m, N, R, A. The letter m has the force of Am.
20. The same; "On the grand festival days, at the going out from the temple of the portable statuc of the god Amun-Ra, they shall also carry out the shrine and portable statue of the god Epiphanes most gracious," R. S. 8.
21. Adon-RA, a god mentioned on the sarcophagus of the wifc of Amasis, a few years before Cambyses, E. I. 117, 17; and also in the reign of Tiberius, E. I. 119, 2.
22. The same. At Alabastron he was worshipped as a Sun, every one of whose rays ends in a hand, a seulpture probably of the reign of Artaxerxes Longimanus ; B. 6. The name is possibly from the Hebrew word jTN, lord.
23. The same; over the figure of the god Ra, in a tablet of the reign of Rameses II., B. 57 . It must be read Adon-Ra-Hfo ; see No. 34, where Hfo is a name for the god Nef or Knef.
24. Oben-Ra; over the figure of a god on the sareophagus of Amyrtæus, E. I. 30. The god's two horns are added as a determinative sign. Also without the horns on the sareophagus of the queen of Amasis, E. I. 118, 17.
25. The same; under the figure of the sun, on the triple mummy-case in Dr. Lee's museum, of about the same date. It may possibly be the Persian mode of pronouneing Amun-Ra.
26. The same ; on all ivory fragment in the British Museum, found at Nineveh. It is spelt Aobeno-Ra.
27. Nef, followed by the figure of the god with a ram's head; E. I. 4, 4. He was worshipped at Syene, where there is a Greek inseription to him, of the time of Caraealla, under the name of Jupiter Ammon Cenubis. Strabo says that Knuphis was worshipped at Elephantine. From NICI, a spirit.
28. The same; "Amunothph III., the holy son of Nef," H. 56, E s.
29. The same; "Nef, lord of the Nile," over the sitting figure of the god, H. 57, C d. "Nef, lord of Upper Egypt," E.I. 39,7 .
30. Probably the same, see No. 33 ; over a god represented by the searabæus, and ealled "Father of the gods," M. H. i. 20. This eharaeter for NP was in later times used for a B. See the Alphabet.
31. Nef-Ra, a god uniting the two characters of the spirit and the sun ; $H .56, \mathrm{~V} \mathrm{u}$, where Amunothph III. is saerifieing to the boat of Nef, whieh holds statues of several gods, and is ornamented at each end with a ram's head.
32. The same; E. I. 39, 7. Here the word 'Nef' has a plural termination, in which it agrees with Anubis, No. 140 and No. 141. The three strokes did not merely eonvey the idea of
plurality, but the vowel sound or syllable with whieh plural nouns usually ended. Thus the god's name was Nefo-Ra. In No. 29 and No. 31 it also ends with o.
33. The same; E. I. 59, 3. This eonfirms our No. 30.
34. The same ; E. I. 28, where he has the usual figure with a ram's head and the sun between his horns, and is being earried in his boat on the Nile in grand proeession. The name is Hfo.
35. The same; M. H. i. 3, where he is aecompanied in his boat with seven other gods, a steersman, and the deeeased worshipper.
36. Amun-Nef; H. 43, I q.
37. The goddess Neitii ; Denon, pl. 129, where she is surrounded with stars, and represents the eanopy of the heavens.
38. The same ; M.H.i.3, where the god Nef-Ra is standing under this serpent as a eanopy, and is aecompanied by the name, No. 35.
39. Neith and Isis, the goddesses of the heavens and earth; Denon, pl. 129. These three are pietures, not hieroglyphies, but here introdueed to explain the following groups.
40. The same, or rather the Heatens and the Eartif ; "Pthah ruler of the heavens and the earth," B. 56.
41. The Heavens; "Isis the great mother-goddess, like Ra, queen of the heavens," E.I. 4, l. Also heatenly; "The heavenly ling, the brave son of Amun," is at the head of the obelisk, E. I. 42, 3. Also the ; "Chief of the soldiers" is a title of Hapimen, in E. I. 44, 28. In Coptie, $\Pi \boldsymbol{H}$ is both the and the heavens. In No. 630 it is the first syllable of the word Plaraoh, or Pa-ouro, the king.
42. The same; "The gods rulers of the heavens," E. I. 57, 14. Also the goddess Neith; "Neith, mother of the gods and queen of heaven," M. H. i. 12. It is the letters N , T , followed by the determinative sign.
43. The same, followed by the feminine termination; "Honour to Neith," M. H. i. 12, where the goddess is distinguished by a jar on her head, whieh is the letter N of this group.
44. The same, used as an adjeetive; " Honour to the Neithlike, Osiris-like divine wife, the queen deceased," E. I. 57, 8.
45. The same, used for the neavens; "Isis-Athor queen of the heavens," E. I. 2.
46. The same, followed by a eommon determinative sign for this goddess; E. I. 16.
47. The same, followed by another determinative sign; "Neith, queen of Upper Egypt, the great divine mother ;" "Neith, queen of Lower Egypt, the lady of Sais," E.I. 16. This goddess was sometimes taken for the Minerva of the Greeks.
48. The same, being the first syllable of the name of queen Nitocris; K. 61, translated by Eratosthenes 'Minerva the vietorious.'
49. The determinative sign following the name of this goddess in $H .66, Q_{0}$. She has the sum and an asp on her head; and her sex is marked by the lotus flower in her hand.
50. Chonso, a god who forms a trinity with his father AmunRa and his mother Mant or Athor ; M. R. 48. Like Horus, he has a large loek of hair lhanging over one ear, as a mark of youthful rank. The three gods above quoted formed, in later days at least, a regular trinity in unity. Aeeording to Plutareh, AmunRa made himself three-fold, beeause everything perfeet has three parts. We find this name as part of the name Pet-ehonsis, or priest of Chonso, on a papyrus in Young's Discoveries.
51. The same; M. H. i. 24. Here the twig lias the foree of s , while in the last it was the syllable so.
52. Seb; "Seb, father of the gods," M. H. i. 11. " Honour to Seb, god of gods, with offerings of oil, oxen, and geese from the lady," E. I. 5l. Seb was the god to whom the seventh day was saered, and it is not improbable that the Hebrew word sabbath was borrowed from the Egyptian, being the day of Seb.
53. Probably the same; it is one of the titles of Sevechus, M. H. i. 36.
54. The same; over the figure of the god, B. 22.
55. Seb, and the other gods, those probably that were worshipped in the same temple with him ; E. I. 36.
56. A female Seb; B. 22. The name is followed by the asp, the determinative sign of a goddess.
57. Sabak; written under the figure of the erocodile-headed
god, $B .15$. He is probably the same as Seb. He was the god of Ethiopia, where croeodiles are more eommon than in Egypt. King Sabakothph was named after him, as also was king Sevechus.
58. The same ; M. H. і. 35, and E. I. 53, в 13.
59. The same; the figure or determinative sign after the name, in M. H. i. 35.
60. The same; part of the name Sabakotlph, No. 1961.
61. Sabak-Ra, a god formed of the two gods; "Sabak-Ra, lord of Ombos," M. H. i. 35.
62. Chem, a god who takes lis name from Kheeh, Egypt; M. H. i. $6 ; B .50,4$. It is spelt кемf. The bull is $€ \subset \in$, and also the determinative sign, being the bull Mnevis of Heliopolis.
63. The same; he was the god of generation, and had the attributes of Priapus. He holds a whip in his right hand, while his left is under his dress, $H .12 ; M . H$. i. 6.
64. The same; over the figure of a god in the boat of Ra, E. I. 28 and 31. It is spelt KM.
65. Amun-Ehe-Chem; over the same god, on the temple of Karnak, H. 12; M. H. i. 6. We have here a т instead of a к; but we shall see many other words in whieh it has that foree. It probably was sounded as a guttural. The first half of this name, Amun-Ehe, is the word Mnevis, the Greek name for the bull of Heliopolis.
66. Chem, spelt tha; but, as in the last, the T is the guttural. This is the god worshipped in the neighbourhood of Heliopolis; and he gives its name to the eity ealled Thoum in the Itinerary, and Etham in Exodus xiii. 20. He forms a trinity with Aroëris and Ra, in E. I. 46, 4. In M. R. 39 he wears the double erown, and is in eompany with Mando, who has the sun on his liead. "Chem, lord of the land of San," E. I. (second series) 79, 7.
67. The same; E. I. 59, 33.
68. The same, without the final M , whieh in many words was dropt from indistinet utteranee; "She is Adon-Ra, defender of Tanis; she is Chem, the father of the gods," E.I.117, 17. "Honour to Chem, lord of Tanis, with various offerings," E.I.51.
69. The same; "Amunmai Rameses, beloved by Chem the bull," B. 51. This is on the fallen obelisk of Alexandria, which once stood at Heliopolis.
70. Probably the same ; E.I. (sccond scrics) 34. It may be compared to No. 6\%. The tall crown peculiar to the god Amun may have the force of an m.
71. Amun-Ra-Chem, a trinity in unity, or god with the attributes of threc ; "Honour to Amun-Ra-Chem, lord of the palace," meaning the Memnonium of Thebes, B. 46.
72. The same; M. H. i. 2; E. I. (second scries) 34.
73. Horus-Ciem. He is called Lord of Tanis on an inscription in that city, B. 40.
74. Probably Chem, though spelt кнв; " The temple of the lord Chem, guardian of the city of Hancs," E.I.16. в is sometimes interchanged with M , as D with N , arising from the use of MP to represent B, and NT to represent D.
75. Amun-Chem; "Son of the pricst of Amun-Chem, a guardiau," E. I. 35, A 14.
76. Isis; "Isis, the great mother-goddess, like Ra, queen of heaven, mistress of the gods," E. I. 4, 1. The throne is the word ISI ; it is followed by the feminine termination. Plutarch says that Isis was sometimes called $\mu o v \theta$, evidently from $\mu \ell$, mother, with the articlc postfixed. In the Greek inscriptions she is called the goddess with ten thousand names. She is known by the throne worn on her head as an ornament.
77. The same ; E. I. 28, where she is in the boat of Ra, and is in the form of an asp.
78. The samc ; M. H. i. 14, where she has the cow's head, and is suckling her son Horus. It is spelt Hisı.
79. The same ; over her figure in $H .67, \mathrm{~K} \mathrm{y} .\mathrm{The} \mathrm{first} \mathrm{cha-}$ racter is probably a vowel.
80. The same, being the letter $s$, with the feminine termination; over the usual figure of the goddess, $H .68, \mathrm{~K} \mathrm{~s}$.
81. The same, spelt Isiti ; M. H. i. l.
82. The same; "Isis, queen of heaven," E. I. 1, 1. It is in sound like the last, from c\&十, an arrow.
83. Probably the same; over the figure of an asp, $H .7, \mathrm{X}$ v.
84. The same ; "Isis, queen of Upper and Lower Egypt," M. H. i. 39 .
85. The same ; "Son of the great priest of Isis, queen of the land," E. I. 77, 6. It is spelt Hisi, as this serpent is an H.
86. The same; over her figure holding the infant Horus in her arms, $M . H$. i.16. The eross-bars are arrows, and have the force of s .
87. The same; "Honour to Isis the queen of Dendera," $M$. H. i. 44. The first letter is perhaps an S . It is known elsewhere only in the name of a city, and followed by an N , which may be San or Tanis.
88. The same; M. H. i. 44.
89. The figure of the goddess following her name, as the determinative sign ; $H .68$, K f.
90. The same; M. H. i. 47. The star that follows is probably the letter s .
91. The same ; "Horus the son of $I s i s, " ~ M . H$. i. 17.
92. Mother-goddess, a common title of Isis; H. 67, R i.
93. The samc; prescnting the character for 'victory' to the title of king Psammetichus, H. 7, V m.
94. The same; presenting the character for ' life' to the title of king Nectanebo, $H$. 9, Fe.
95. The asp, a determinative sign for any goddess, but for Isis the favourite goddess in particular ; presenting the character for 'victory' to the title of king Nectanebo, $H .7, \mathrm{X} v$.
96. Hecate, onc of the countless titles of Isis; "Isis the great Hecate," M. H. i. 14. From 2rk, a witch. The three k's have the force of kou.
97. The same ; "The mother-goddess Isis, the great Hecate," M. H. i. 9. She has a lion's head. Apulcius says (Metam. lib. xi.) that Hecate is another name for Isis.
98. The same; M.H.i. 10 and 14 , followed by the asp as the determinative sign of a goddess.
99. Probably Sorceries; E. I. 23, a 3. It is the word Hecate, followed by the termination of a noun in the plural. If we compare these latter groups with No. 1153, we shall sec that 2IK, a witch, or magician, may be written with the same cha-
raeters, as Thok the mast of a ship, and henee the use of the determinative sign to distinguish them.
100. Pasht ; but the first eharaeter is better drawn in the Alphabet. "Honour to the great Pasht, beloved by Pthah, queen of heaven, mistress of the world," M.H. i. 8. She presides over the fourth month, or the fourth sign in the zodiae after the summer solstiee, B.58. Amunothph III. is beloved by this goddess, E. I. 47, d 1. She gave her name to the eity of Bubastis, or Abou-pasht; and she was most probably the same person as Nepthys the sister goddess, as Ovid in his Metamorphoses, ix. 686, ealls her so.
101. Osiris; "Prayers to Osiris," E.I.6. The throne is ISI, and the eye RI, though in every other ease the cye is a rowel. It is probably here used for the mouth, as more charaeteristic of the god. Plutareh says that Hellanieus ealled the god Hysiris.
102. The same, followed by the determinative sign of the god; "A royal offering dedieated to Osiris lord of Amenti, the righteous good king immortal," E. I. 2, 1. Also as an adjective applied to dead persons, Osiris-like, or delfied; "The Osiris-like king Amyrtæus," E. I. 29. In the same way we often see the deceased persons hold the two seeptres of Osiris, the whip and erosier.
103. The same ; "Horus the son of Isis and the son of Osiris," M.H. i. 17. This less usual way of writing the god's name is perhaps that whieh Plutareh deseribes when he says that Osiris was spelt with a sceptre for os, and an eye for IRI.
104. The same, followed by the word 'god' instead of the determinative sign ; "Honour to Osiris, lord of Amenti," E.I. 3.
105. The same, followed by the word 'king ;' "The Osiris-like Amyrtæus deceased," E.I. 31.
106. The same; "Horus the son of Isis and the son of Osiris," M. H. i. 17. Also on the temple of Dendera, B. 21. This use of the sun in this word instead of the eye is perhaps not older than the Ptolemies.
107. The same, with a coueh in place of the throne; over the figure of the god, M.H.i.13. Also as all adjective; "The

Osiris-like priest of Amun-Ra, king of the gods, Osorkon deceased, son of the priest of Amun-Ra, king of the gods, Shishank deceased, the royal son of King Amunmai Osorkon," Denon, pl. 137.
108. The same; "Osiris the son of Neith and the son of Seb," M.H. i. 13. "In the year LXII., on the twenty-ninth day of Pachon, of the reign of King Rameses II., beloved by Osiris lord of Amenti," E.I. 8. As the king was beloved by this god he was probably dead, and thus his series of dates may have been continued by his suceessors : he could hardly have reigned sixtytwo years.
109. The same, with his peculiar crown; it forms part of the name of the father of Rameses II. As an 0, the name is Oimen. epthah; as OSI, Osimenpthah, or Osimundyas.
110. The same, spelt OSRA; with the figure of the god; M. H. i. 13 .
111. The same; "I am Osiris, lord of the deified persons," E. I. 59, 48.
112. The same as an adjective; in the sentence last quoted.
113. The same as a plural adjective; "She is Osiris, the deified mistress of the deified persons, Osiris deceased," E.I. 58, 43.
114. Horus; "Horus the avenger of his father, the son of Isis, the son of Osiris," M. H. i. 1\%. Hc has a hawk's head, and wears the doublc crown of Upper and Lower Egypt.
115. The same; "Horus the son of Isis," M.H.i.17. Behind the hawk is the sacred whip often held by Osiris.
116. The same; "Thothmosis III. beloved by Horus, lord of the temple," E.I. (sccond series) 41, 4.
117. Horus the son of Isis, so called to distinguish him from the elder Horus who stands beside him ; E.I.8; E.I. 34.
118. The same, spelt Hora, as the scarabæus has the force of н or но; "King Amunmai Ramescs, beloved by Horus," E.I.15. The figure of the god has a sun on his head. It is one of the thrce charactcrs into whieh the god Horus was divided, namely, Horus the king the son of Isis, Horus the sun, or HorusRa, and Horus the scarabæus.
119. The same; E. I. 15.
120. The same; "Like Horus vietorions in battles," B. 50, 3.
121. Chem-Horus ; "Thothmosis III. beloved by Chem-Horus," E.I. (second series) 41, 只.
122. Ra-Horus, or Aroëris; followed by a figure, E. I. 32.
123. The same ; E.I. 29, at the bottom. Horapollo says that the searabæus meant the world, $\Theta \mathrm{O}$, but it also meant dung, \& $\omega$ pr ; henee it may have the foree of hor.
124. The same ; E.I. 37, в 2, where Oimenepthah is in his prenomen ealled beloved by this god. This group is Ra-Horo, and it may be eompared to Ra-Amun, No. 18.
125. The same; "Horus-Ra lord of heaven," E. I. 46, where he is in the boat with the sun on his head, aceompanied by Horus. He presides over the twelfth month, or the sign of the zodiae which preeedes the summer solstiee; B. 59 .
126. The same; orer the hawk-headed god with the sun on his head, M. H. i. 4.
127. Amunra-Horus, a god with the same figure as HorusRa; M. H. i. 2.
128. The same, spelt rara; E. I. 46, 4, where he forms a trinity with Horus and Chem.
129. The same; H. 67, S n.
130. The same; "Like Horus vietorious in battles, like Ho-rus-Ra," B. 50, 3.
131. The same; "Honour to Horus-Ra the great god, lord of heaven," E.I. 34, where he has a hawk's head, and the sun as an ornament. This is spelt AR-RA, which is not far from the Greek name Aroëris. On the mummy-eases and papyri, where the gods are most numerous in their various eharaeters, we find three with the name of Horus and the hawk's head; one with the double erown, one with the sun, and one with the searabæus.
132. A female Horus-Ra; M. H. i. 46. She has the sun between eow's horns on her head.
133. Anubis, spelt A N P ; over the figure of the god, who has the head of a dog or fox or jaekal, and wears the double erown, M. H. i. 18 .
134. The same; "Anubis the god, the son of Osiris," M. H. i. 18 .
135. The same, spelt Anepo ; over the animal in E. I. l.
136. The same; "A saered gift to Osiris Pet-amenti, the good judge ruling for ever, to Pthah-Sokar lord of the temple, and to Anubis," E.I. 2, 1.
137. The same ; E.I. 32, where eaeh of the gods is a spitting serpent standing on the point of his tail. The horns have the foree of N , or rather of AN.
138. The same; "She is Horus, she is Thoth, she is the moon, she is the holy Anubis," E. I. 116, 27.
139. The same ; "A gift dedieated to Osiris Pet-amenti, lord of Upper Egypt, lord of Lower Egypt, king of the gods ; to Horus the avenger of his father; to Isis the great mother-goddess; to Anubis of Upper Egypt; and to Anubis of Lower Egypt," E. I. 39, 6. The latter half of this eharacter is а в or $\mathbf{P}$.
140. The same; "The thrice good Anubis" is followed by the determinative sign, E.I. 6 .
141. The same; "The priest Osirtesen III. deeeased, beloved by Anubis," E. I. 6. Here the three P's have the foree of Po .
142. The same, the determinative sign which follows his name ; E.I. 6. The straight tail is hardly that of a dog, though Ovid calls him 'latrator Anubis'; and Laborde has drawn the dog of Arabia Petrea exaetly like this figure. Perhaps it is meant for the jackal.
143. The same; the funereal tablet E.I. 14 is dedieated to this god; and at the head of the tablet E.I. l are two such gods, one of Upper and one of Lower Egypt.
144. The same, with the saered whip; E.I. 4, 2. See E.I. 72, 4, where we have six gods of the name of Anubis distinguished by the part of Egypt to whieh eaeh belonged.
145. The same; he is ealled "like his father Amun-Ra;" M. R. 77. It is spelt а м вте.
146. The same ; M.H.i. 30, where the figure is the squareeared dog, No. 149.
147. The same, the determinative sign which follows his name ; $H .72, \mathrm{~N} \mathrm{r} ; H .71, \mathrm{Y} \mathrm{p}$.
148. The same; H. 68, Lo. He is here, as in the sculpture
beneath the inseription, laying out an embalmed body on a lionshaped eoneh. This was one of the peeuliar offiees of Anubis, and he was partieularly addressed on the funereal tablets, in eommon with Osiris, the judge of the dead and lord of Amenti.
149. The same ; "Beloved by Anubis lord of Thebes," B. 40, 10. Also in E. I. (seeond series) 43, 6, where King Oimenepthal is said to be beloved by this god. This square-cared dog with an upright tail was perliaps the older form of the god. It seems meant for the Abyssinian feneek, so remarkable for its ears. Afterwards he may have been ehanged into a jaekal.
150. The same ; B. 45, 14. This eharaeter in numerous inseriptions is the first letter in the name of King Oimenepthah, though in numerous other inseriptions it has been earefully eut out to make way for the figure of Osiris, No. 109, whiel has also a vowel foree as a letter; the one is $A$, the other 0 .
151. The same; E. I. 23 , в 2.
152. This leopard's skin lianging on a pole aceompanies Anubis, E.I. 4, 2; E.I. 1. It also aeeompanies Osiris when he is jundge of the dead.
153. Nephtirys, a goddess who usually aeeompanies Isis; "Nephthys the divine sister, the powerful great daughter of Ra," M. H. i. 16. "Nephthys the great sister-goddess," H. 73. She is ealled Bubastis by Ovid, in Metam. ix. 686. Her name is written by means of a dish NEB, and a house EI, or rather the house tha-ei. She usually wears this elaraeter as an ornament on her head.
154. The same; E.I.28, where she is in the form of an asp, and aeeompanies the rest of the gods in the boat of Ra.
155. Sister-goddess, the usual title of Nephthys, meaning that she is the sister of Isis ; E. I. 4, 1. See Sister, No. 1843.
156. This is not a hieroglyphie, but a pieture at the head of a funereal tablet; Denon, pl. 137. It is the god with arms outstretehed over the world, as in some Italian pietures. Some of the earlier Roman Catholie artists painted the Almighty as in this figure, with the head downwards.
157. Fortune, or Providence, eopied from the last; "The blessings of a kingdom remaining to himself and his ehildren for
ever, with good fortune," R. S. 5. Beneath the arms is a human head turned downwards.
158. Funerals; " Gave for their funerals," R. S. 3. This character probably gained this meaning from being at the head of funereal papyri.
159. The name of the winged sun at the head of the tablet E.I. 4.
160. The samc title applied to the Sphinx, on the tablet between the fore legs of the eolossus near Memphis, H. 80.
161. The same applied to Horus-Ra, H. 62. This may perhaps be the title Armachim, which is given to the sun in a Greek tablet addressed to C. Balbillus in the rcign of Ncro, in the British Museum, published in Boechk's Corpus, No. 4699.
162. The name of the winged sun at the head of tablets E.I. 1 and 34 .
163. The good genius, at the head of tablet E.I. 6. The three lyres, or arrows, arc thrice good. From $\Omega_{\&} \lambda$, an eye, we seem to have the word Baal, the name of the Babylonian and Phœenician god.
164. The name of a god represented as an eyc, E. $I$. 51. It may also be the word eye, when the star Aldebaran is called the bull's eye. See No. 1040, which may so be translated.
165. Tнотн, the thrice great Hermes of the Greeks, the god of letters, "Thoth the lord of the seribes." "Thoth, lord of Oshmoonayn the great city," M. H. i. 26. The prop on which the bird stands is the second $т$. The god is often represented as a man with the head of an ibis.
166. The same; M. H. i. 26.
167. The same ; "Thoth, lord of the priests," E. I. 39, 7.
168. The same; M.H. i. 26.
169. The same; "Bcloved by Thoth, the righteous ruler of Ethiopia," H. 93. A hand is the letter т.
170. The same, followed by the ibis as the determinative sign ; M. H. i. 26. It is spelt A, TH, A, т, E.
171. Thoтн-Hfo, two names united to make one; B. 57.
172. A fcmalc Thoth, who is eounting the years on a notched stick, like Thoth. She is called " mistress of the seribes," M. H. i. 40 .
173. Atior, the goddess of love and beauty ; " King Ptolemy and Qucen Cleopatra, gods Philometores, beloved by Athor,'" on the temple at Phile, H. 64. The eity of Atar-beehis was called Aphroditopolis by the Grecks, whiel identifies her with Venus. Also the month of that name, H. 35, where it is followed by a Greek translation. It is spelt HI, house, $\Theta \&$, of, orpo, Horus.
174. The same, with the usual feminine termination; $M . H$. i. 17 .
175. The same; on the temple of Phile, H.64. Within the oval the characters are the house, and a seeptre for orpo, king, thus spelling the word as above.
176. The same; "Saered to the mother, the great goddess Athor," M. R. 86, where she forms a trinity with Amun-Ra and Rameses II., who is in the eharacter of their son.
177. The same; "The mother, the great queen Athor," E.I. 119. The name is followed by the figure of a lioness as the determinative sign.
178. The same; M.H. i. 17. But this figure of the cobra capella snake is not peculiar to any one goddess.
179. The name of a goddess with a mouse's head, M. H. i. 20. Probably Athor, as Strabo says that the mouse was worshipped by the Athribitæ, whose city Athribis was named after her.
180. The name of a god called the son of Athor, and in figure like Horus; M. H. i. 17. It is spelt Ahi. He may be Chonso, who was the son of Amun-Ra and Athor.
181. The same; M. H. i. 17.
182. This also seems to be the name of a god ; E.I. 32, 4. He is holding up both arms in the act of giving praise. It may be derived from T\&I\&, honour.
183. Hapimou, the god of the Nile; B. 59. As from cyr, wood, is formed \&\&eencye, a carpenter, and from rorß, gold, \&\&nrork, a goldsmith, so is this name for waterman formed from eewor, water, with the same prefix.
184. The same, over the hermaphrodite god of the Nile in M.H. i. 42, where he is ealled the father of the gods. The name is here followed by the determinative sign for water.
185. The same, spelt Hapinou. In his left hand he earries
flowers, with lis right he pours water out of a jar ; $B .17$. The word for water must have been originally spelt nou ; and after its change the sign for water kept the forec of N .
186. The same; "Honour to Hapimou father of the gods," E. I. (sceond series) $45,4$.
187. Mando ; probably the god of Mendes and of Hermonthis, to whom the goat was dedieated. He is, like Horus-Ra, with a hawk's head, M. H. i. 33, and M. R. 39.
188. The same; "A gift dedieated to Amun-Ra lord of the world, Mando lord of Hermonthis, and Osiris lord of Amenti," on a statuc of Mandothph, E. I. 35, a 5.
189. The same, with another form of the $\mathbf{D}$ or $\mathbf{~} ;$ M. H. i. 33 .
190. Mando-RA, a god formed of the two names.

In the British Museum are several monuments on which the name and figure of Amun-Ra are carved in a decp cutting, over an alteration. It seems probable that the name in these eases is a restoration; that Amun-Ra was the god originally honoured; that his name was cut out to make way for a new god, and then at some future time Amun-Ra was restored. There is however one monument in the Muscum in which, from the incomplete restoration of Amun-Ra, we learn that this god, MandoRa, was the usurper of the honour.
191. The goddess of the year; her name is spelt bai ; M.H. i. 46. As G\&I is also a palm-branch, we find the palm-branch used for the word ' year.' If this word is pronouneed with an initial vowel it becomes 18I, and hence the ibis was used for the year. Again, as the palm-branch was by the Grecks called phœnix, from its country Phœnicia, they called the bird also phœnix.
192. The samc, from porent, the year; over the goddess earrying a palm-branch, B.25. Callixenes, as quoted in Athenæus, lib. v., says that a woman carrying a palm-branch walked in the proccssion on the aeeession of Ptolcmy Philadelphus, and was meant for the lustrum of five years.
193. Perhaps the same, spelt Ranno ; M. H. i. 48. She presides over the cighth portion of the zodiae, B. 59.
194. The god of the day ; E. I. 28, top. See No. 1006.
195. Ptinah ; " Ptolemy immortal, beloved by Pthah," three times on the Rosetta Stoue. He was the Vulean of the Greeks, and the god of Memphis; and when Diodorus Sieulus says that Vulean presided at the birth of Sesoösis or Sesonkosis, lie meant that he was a Memphite king.
196. The same ; "Ptolemy, beloved by Pthah, immortal," is the name of Eucrgetes II., K. 236. This is the usual figure of the god; in other places it follows his name. Like Osiris he is in profile, and with his feet bandaged like a mummy.
197. The same, following his name as the determinative sign ; E. I. 38,2 and 9.
198. The same, in the pigmy form in which he was a god to be feared, carrying a sword or club, and father of the Cabeiri, the punishing gods, and thus worshipped at Memphis ; H. 70, N s.
199. King of Menphis, the usual title of Pthah; "Scvechus, beloved by Pthah king of Memphis," E.I. 36, 1.

200, 201. The same ; E.I. 4, 4; E. I. 4, 13.
202. Tie Etinopian Pthah; at the head of a tablet at Aboo Simbel, B. 60. See the word Ethiopia, No. 894.
203. Sokari, an adjective applied to Osiris, possibly beeause he was worshipped on the hill of Sakara, near Memphis ; M.H. i. 19 .
201. The same, used as the name of a god; M. H. i. 19. " Amenothph III., beloved by Sokar," B. 30.
205. Pthah-Sokar-Osırıs; "A gift dedicated to Pthah-So-kar-Osiris," E. I. 5. "Oimenepthah, beloved by Pthah-SokarOsiris, and by Osiris lord of Amenti," E. I. 37, в. These are the trro usual eharaeters of Osiris.
206. Ptiah-Sokar; "A gift dedieated to Osiris lord of Amenti, righteous good king for ever; to Pthall-Sokar lord of the temple, and to Anubis," E.I. 2, l. The tablet E.I. 60 is dedicated on one side to Pthalı-Sokar, and on the other to Osiris lord of Amenti. This therefore is only a short way of writing Pthah-Sokar-Osiris.
207. Sokar-Osiris; "A gift dedicated to Sokar-Osiris, lord of the temple of Sakara, and to Apis-Osiris lord of Amenti, king of the gods," E. I. 4, 1, a tablet of the reign of Cleopatra.
208. No doubt this is meant for Pthah-Sokar-Osiris, though spelt Pthah-Osiris ; E. I. 4, 14.
209. Apis, spelt Api, with the word 'living;' "Costly libations and other similar fittings for the temple of Apis," R.S.4. This is the saered bull of Memphis, and the last character, which is the word 'living,' distinguishes it from the statue of a god.
210. The same; "Imo a woman deeeased, daughtcr of the priest of Pthah, the priest of Apis," E. I. 27, 13. Herc it is followed by the bull, as a determinative sign.
211. Probably the same; E. I. 27, 13.
212. The same, followed by the figure of the bull ; E.I. 4, 4 .
213. The same, in the above quotations. The animal holds its head high, and is not like the saered bull of the Hindoos.
214. The same; B. 42, 1.
215. Apis-Osiris ; $H .71, \mathrm{~N}$ p, and $H .72$, N f, where Anubis, Horus, and this god are introducing the deceased person into the presence of Osiris lord of Amenti. Of the two gods who bear the name of Osiris, here Apis-Osiris is the least important.
216. The same; "Apis-Osiris, lord of Amenti, king of the gods," E. I. 4. Here he has the head of a bull, and is in company with Sokar-Osiris; and, being judge of the dead, is the most important of the two. The Greek fashion is so far followed that the word Apis is spelt with a final s.
217. The same, but written Osiris-Apis, thus forming the word Serapis of the Greeks; "Priest of the gods Euergetæ, of the gods Philopatores, of Isis, and of Serapis," E.I. 48, ^ 4. Here also we have the final s to the word Apis. Clemens Alexandrinus, in his Cohort. ad Gent., says that the word Serapis was formed of Osiris and Apis. It is however in hieroglyphics more usually written in the other way, Apis-Osiris. In E.I. (sccond series) 96,6 , this word is also spelt with the final s , evidently eopied from the Greck word.
218. Probably the same; on the sareophagus of Amyrtæus, E. I. 29, 3. The vowel a may mean Apis.
219. Iмотнрі ; " Honour to Imothph the son of Pthah," M. H. i. 30 .
220. The samc; "The son of the sun, Ptolemy Epiphanes,
beloved by Imothph the son of Pthah," H. 65. This is from a small temple at Philre, where the Greek inseription ealls this god Aselepius.
221. The same; M. H. i. 30.
222. The same name, but ealled a daughter of Pthah ; M. H.
i. 5 . The m has the syllabie foree of AM or $\mathbf{I M}$.
223. One of the four lesser gods of the dead. They are usually represented with the heads of a man, an ape, a jaekal, and a hawk respectively. Sometimes these heads are on four vases, as in M. H. i. 50, of whieh there are many in the British Museum, and whieh the Greeks, without distinguishing them, ealled eanobie jars. Sometimes they are on human figures, as on a stone mummy-ease, E.I. 23. In E.I. 8, and in $H .5$, they stand on a table in front of Osiris; in E.I.31, they are four human heads on the back of a serpent. They represent the offices of the priests who attended to the funcral. This first is Auset, who made the mummy-ease. From \&elcye, the carpenter; M. H. i. 50. He has a man's head.
224. The same ; E. I. 44.
225. The second of these gods, ealled Hepi, with the head of an ape; he dug the grave. From $\mathcal{\ell} \boldsymbol{H} \mathrm{I}$, a cave; M. H. i. 50 ; E. I. 31 ; E. I. 45.
226. The same ; M. H. i. 50.
227. The third of these gods, Smotef, with the head of a jaekal; M. H. i. 50. He perhaps bandaged the body. From cerot, the shape.
228. The same god, though with a different name, Sottef ; E.I. 44. Perhaps the eutter; or perhaps the purifier, from СОТС, pure; or more probably from СОТ ЧЄc, a knife.
229. The fourth of these gods, Snour, with a hawk's head; M. H. i. 50. He may be the washer; from croce, blood. The seeond eharacter has the force of SON ; the plural signs have the foree of ou.
230. The same; E. I. 45.
231. The goddess Seli, to whom the scorpion was dedicated ; H. 66, I m. From $\sigma \lambda \mu$, scorpion. She seems to be Isis under another of her numerous names and eharaeters.
232. The same; E.I. 9, 2.
233. Meroe, the goddess of Upper Egypt ; M. H. i. 47. Her name is followed by the lily, whieh was distinetive of that half of the kingdom, while the lotus was distinetive of Lower Egypt. Aecording to Diogenes Laertius, when Demoeritus wrote on hieroglyphies, about в. с. 450, he ealled Upper Egypt Meroë; and though that name was afterwards given by the Greeks to the eountry above Ethiopia, yet the Egyptians continued to eall the Thebaid eespнc, or the southern land, though they had beeome aequainted with others so mueh more to the south.
234. Tape, the goddess of Thebes; M. H. i. 59. Her name is eomposed of, first, the name $8 \pi \mathrm{r}$, the capital; seeond, T , the feminine artiele; third, $\kappa$, the eharaeter for eity, from K\&25, land; fourth, the sitting figure, the determinative sign of a person; and fifth, the feminine termination.
235. Taphne, probably the goddess of the eity ealled Daphne by the Greeks, and Tahpenes by the Hebrews ; M. H. i. 49. The true name of the eity had been Hanes, see Isaiah, xxx. 4, named perhaps after an Egyptian queen ; but it was also ealled Tapehanes, the city of Hanes. It would seem to be a mistake in 1 Kings, xi. 19, to give the name of Taphenes to the queen.
236. A goddess, lady of Dendera and Oshmoonayn, the daughter of Horus-Ra; M.H.i.43. It is spelt nema 0 , and it may be the latter half of the word Oshmoo-nayn.
237. Amenta, goddess of the plaee of the dead ; M. H. i. 41. From \&eeenti, hell.
238. The figure of this goddess, whieh itself spells her name. The bird is A; the feather m or mun ; the pereh T ; and the ground A. She stands among other gods in E. I. 73.
239. The name of the same; "Amenta the mother of the gods," E. I. 73, 2. Here the feather is amun. The last eharaeter is the determinative sign for a plaee, although the whole is the name of the goddess.
240. Perhaps the same; E.I. 4, 2. But this also elosely resembles Thoth, No. 166.

24l. Amenti, the abode of the dead; "The everlasting people in Amenti," E. I. 62, 2. In the inseription here quoted it
will be observed that, thougl the eharaeters are in the usual order, the order of the vertieal lines is the reverse of what is usual.
242. The same; "A man deceased in Amenti, rightcous and good," E. I. 2.
243. Lord of Amevti, a title peeuliar to Osiris; M. H. i.14. He is represented on various papyri as sitting in judgment on the dead ; H.5, and Denon, pl. 141.
244. The same; H. 9, I p.
245. The same, spelt Pa-amenti ; M. H. i. 13. ח\& means belonging to.
246. The same; a title given to each of three goddesses in E. I. 28. The fish is the letter m.
247. The same, spelt Pet-amenti; "Apis-Osiris, lord of Amenti, king of the gods," E. I. 4, l. The first syllable PET is from the Coptic $\Pi € т є$.
248. The same, over the figure of the god ; H. 67, I v.
249. The same; "Amunmai Rameses II., beloved by Osiris Pet-amenti," E.I. 8. "A gift dedicated to Osiris Pet-amenti, righteous good king for ever," E. I. 2, 1.
250. The same, with another eharaeter for lord; E. I. 14, and E. I. 2, 1.
251. The same; M. H. i. 13. These titles, or one of them, was read to the Greeks as po-T-\&ee日rTI, king of Amenti, whenee their name Rhadamanthus.
252. A god with a leopard's head; M.H. i. 10. The word is perhaps $\chi \in \searrow$ рнс, a leopard. See No. 1721 for the foree of the first letter.
253. The god Truth; "Oimenepthah deceased, beloved by his father Truth, beloved by his mother Neith," E. I. 67, 1. It is spelt mo, perhaps from eौH, true.
254. The same ; "Truth, the son of Horus-Ra," M.H.i. 15; also $B .25$.
255. The goddess Truth; "The king, the brave, the truthloving,' E. I. 42, 2; and (second series) 53, 5.
256. Probably the same, spelt sme; B. 57. In M.C. 135, this goddess introduees the dead man into the presence of Osiris
to be judged, which, on most papyri, is the office of the goddess of Truth. Dic is a prefix for a past tense, which may here perhaps be used.
257. The same; E.I. 76, 31, where a small figure of this goddess sitting in a dish is being presented to the gods by the deeeased person, who thercby elaims a verdiet of aequittal. This figure is the weight against which the conduet of every man is weighed in the scalcs of Osiris at the judgment.
258. Iон, a goddess with a cow's head ; M. H. i. 45. From € $\ell \in, a$ cow, followed by the $T$, the femininc article. Lucian, who had lived in the country, mentions with ridieule the Greek Io being earried into Egypt, and turned into a cow.

259, 260. The same; B. 56. One of the various gods under this form.
261. The samc; E. I. 25, 6.
262. The same, in the femininc; E.I. 2, where the animal is looking from behind a hill.
263. The same, in the masculine ; M. H. i. 29. The animal's ear, like the human car, has the force of $o$.
264. The hippopotamus that stands before the throne of Osiris, when he judges the dead ; M. C. 135. Hence the Grecks seem to have taken the dog Cerberus into their mythology. He was onc of the Cabciri, or punishers.
265. Typhon, the god or goddess of evil ; over his hermaphrodite figure, with a boar's head and feet, in $M . M$. i. 5l. It is here spelt TH, P, O, with the feminine termination. The figure of Typhon is the Great Bear in the planisphcre at Dendera, Denon, pl. 130. He was the boar that killed Adonis in the Greck fable, as he killed Osiris in Egyptian story.
266. A trinity in unity, of Isis, Osiris, and Ncpthys; E. I. 36, 4. The threc names have only onc determinative sign.
267. The same, of Isis, Horus, Nepthys ; E. I. 36, 5. In this ease, as in the last, one god is between two goddesses.
268. God ; "Ptolemy immortal, bcloved by Pthah, god Epiphanes most gracious," R. S. 12. Also Godeess; "Goddess of Upper and Lower Egypt," E. I. 16. Also as an adjective, Divine. This character is the mallet which we sec in the hands of
eriminals working in the mines. It has the foree of nou, or nout, from rort, to bruise or grind; and hence is used for norte, god.
269. The same; "Isis the great goddess-mother," E. I. 4, l.
270. A different form of the same word; E. I. 42, 3 .
271. Gods; "Saered to Amun-Ra, king of the gods," E.I. 43,3 . The addition of the T here and in other eases shows that the mallet alone has the foree of Nou.
272. The same; "A libation to the gods of Upper and Lower Egypt," E. I. 35, a 13 .
273. The same ; " A gift dedicated to Osiris Pet-amenti, lord of Upper Egypt, lord of Lower Egypt, king of the gods," E. I. 39, 6.
274. The same ; "Apis-Osiris Pet-amenti, king of the gods," E. I. 4, 1 .
275. The same; "Gods, lords of the world," E. I. 2, 1. "King of the gods," E.I. 1, 2.
276. The same; "Honour to Neith, mother of the other gods," E. I. 51. Also E. I. 36, 18 and 19. As the writers do not mention nine prineipal gods, this seems only another form of the plural.
277. The same ; "The deified queen deceased, with the gods," E.I. 57, 42.
278. The same, in the singular, both maseuline and feminine ; "The god Seb, the goddess Neith," E. I. (second series) 9, 3.
279. The same; E. I. 57, 12. This plural termination perhaps means all; perhaps from KCUTE, full.

280, 281. The same ; E.I. 57, 13; E. I. 57, 14.
282. Goddess; "Daughter of the sun, queen of the world, Cleopatra, goddess loving her mother," H. 45. "Queen Arsinoë, goddess loving her brother,' H. 77, S h.
283. The same; "Her mother, the goddess Neith-Acoret, deceased," E.I.116, 25. As the word sorte, god, has one T , the second T in this word may be the feminine termination.
284. The same ; "The illustrious deified goddess," E.I. 57, 1 .
285. The same; "Isis the goddess," E.I. 34. This is elearly the feminine of No. 278 .
286. Immortal, applied to gods and goddesses. This is the asp, a serpent of the genus Naja. It has folds of skin near its head resembling a crown, and hence its name basilisk, from $\beta a \sigma \iota \lambda \epsilon u s$. Hence also its Coptic name, which, according to Horapollo, was ovjpalos, from orpo, king. It has the power of raising its ribs and thereby swelling its chest. It walks upright upon the strong folds of its tail, like the cobra capella of Hindostan; and was probably in the mind of the writer of the third chapter of Genesis, as the serpent there seems to have walked upright before it was caused to crecp upon its belly.
287. Asps, in the dual; "In like manner to the two grand asps placed upon the shrines," R.S. 9 . The kings' and gods' crowns are often seen thus ornamented with two asps; sec Denon, pl. 115. When Hermapion, on the obelisk, page 20, uses the title 'lord of the diadem,' he probably means the group No. 635 or No. 636, as thesc asps, being part of the royal diadem, are no doubt the objects meant.
288. Immortal Gods, as opposed to deified mortals; "For this to him the immortal gods gave victory, health, power, and the other blessings of a kingdom remaining to him and his children for ever," R.S. 5.
289. The same; "Chicf of the pricsts of the immortal gods, the rulers of Upper and Lower Egypt," E. I. 4, 6.
290. Goddesses; "Libations to the gods and goddesses of Egypt," B. 57.
291. The same; "The gods and goddesses of the Egyptian groves," E. I. 61. This is the same in sound as No. 278, and proves that the mallet is nou, or at least N .
292. Goddess, or Immortal, following the name of the goddess Neith ; M. H. i. 33.
293. Gods; "Sacred to Amun-Ra, king of the gods," B. 22. Horapollo says (book i. 13 and ii. 1), that the star was the hicroglyphic character for god. The star is followed by the masculine sign, and then by the plural sign.
294. Goddess; "The deified wife the goddess, the queen deceased," E. I. 58, 29. The star is followed by the feminine sign.
295. Gods ; E. I. 28.
296. Immortal gods; " Anubis, Horus, and Apis-Osiris, immortal gods," H. 71, 1.
297. The same ; "Immortal, like the immortal gods," or more literally," living like the living gods," E.I.59, 23. This is spoken of the deceased queen.
298. Priest; frequently a title of the king, "On the appointed last day of Mesore, the birthday of the priest living for ever," $R . S .10$. The first eharaeter is nou, the second oub, or в; hence rorfh, a priest, a word formed from or\&h, holy.
299. The same; "As an offering for the priest of Amun," E. I. 35, А 11.
300. The same; "His father a priest of the great Ra;" and again, " His grandfather a priest of the great Ra," E. I. 39, 3. The basket is a $\quad$.
301. Priests; "Set up a tablet in the temple carved in letters for the priests," R.S. 14. Here the Greek translation has ' letters saered.'
302. The same; E. I. 4, 10 .
303. Some kind of priest ; "Imo, deeeased son of the priest of Pthal,", E. I. 27, 11. "Imothph, deeeased daughter of the priest of Pthah," E. I. 4, 3. The second of these tablets is of the reign of Cleopatra; and no doubt the first is of the same time, and for the same family. In this group we have an mused for a $\mathbf{B}$.
304. Nearly the same; H. 71. This tablet is for another member of the same family.

305, 306. Nearly the same; E.I. 24, в 1.
307. High-priest ; " Pahoë the high-priest, a man deceased in the temple," E. 1. 26. "The high-priest of Amun," H. 43, E q.
308. A title of a priest; E.I. 40, 17. And also of the goddess Neith, E.I. 16. It seems to mean 'ruler of the temples.'
309. Priestess, with the usual feminine termination; "Priestess of Pthah, king of Memphis," E. I. 4, 8.
310. The same; E. l. 4, 6.
311. The same, in the plural ; E.I. 72, 11.
312. Female musician ; a priestess in the temple of Pthah in Memphis; E. I. 4, 4; also E. I. 23, в 1. She holds in her
hand the sistrum, and her sex is shown by her elothes being tight round her legs.
313. The same, with the feminine termination; E. I. 27, 13.
314. Sculptor, as known from the paintings which represent him employed on his work.
315. Seulptors; E.I. 11, 11; E.I. 4, 11.
316. The same; E.I. 4, 11.
317. Chief of the seulptors; a title of the deceased priest in E.I.2. The man seems to be in the aet of earving against the wall.
318. Servants, or some kind of priests ; E. I. 78, 13; E.I.
319. The same; E.I. 6. [106, 6.
320. Serve, or worship; "They shall worship the statue of the god in the eity of San thriee a day," $R . S .6$. This translated group determines the meaning of the last two.
321. Some kind of priests, perhaps embalmers, as that service belonged to Anubis, whose name forms part of this word.
322. Attendant ; "A woman deceased, attendant on the lady Nepthys, the sister goddess," E. I. 77, 5; also E. I. 59, 28; and B. 36. Perhaps from EI\&T, attention.
323. Serviees; "Services of the deified wife, the divine queen deeeased," E.1.59, 6. This word is formed from the last, with the addition of a very usual termination for substantives in the plural.
324. Attendant, written over the heads of the female serrants earrying baskets, in E.I. 86.
325. Some kind of priest ; E. I. 16 and E. I. 35, a 14.
326. The same; "Amunotliph III., like Ra, the royal seribe, the priest beloved by Amun," E. I. 22, 11 ; also E. I. 22, 18.
327. Letters; "A tablet in the temple earved with letters for the priests, letters for writing, and Greek letters," R. S. 14. In the eopy of this deeree at Philæ this character is also used in speaking of 'Greck letters,' Salt, pl. 5. Also scribe ; "The royal scribe," E. 1. 22, 11. The seribe was not always a priest, beeause, in E.1.26, "the scribe of the soldiers," or secretary to the army, has hair upon his head, while lis father, who is a priest, is sloorn.
328. Seribe ; the same character more carefully drawn, $E$. I. 41. It represents the wooden inkstand or palette and the reed pen. Horapollo says that wriming was represented by ink, a sieve, and a reed.

3:9. The same; where the man holds the pen in his hand; E. I. 83,6 . In the temple of Dendera the figure of Thoth holds one half of this eharaeter in eaeh hand ; 13.23.
330. Letters; "Letters for Greek proelamations," R. S. 14, where we remark that the eharacter is not the same as that used for saered letters. From c $\varnothing \& 1$, a letter.
331. Deeree; "This decree shall be set up on a tablet," R.S. 14 .
33.2. Perhaps scribe, as the letters are ska; "The great scribe of the eountry," B. 33, 68.
333. Seribes; "Chief of the scribes," E.I. 89, 4; also E.I. 86,8 . The first two letters arc the word TOQ, a rush, meaning perhaps the papyrus.
334. Whiting; "The appointed writing in honour of the seribe, full of honours," E. I. 33, a 1 .
335. The same; "Letters for writing" is the way in whieh the hieroglyphics of the Rosetta Stone express Enehorial, or vulgar, or demotic letters.
336. A title applied to the deeeased person; E.I. 9, 8. It seems analogous to Prize-bearcr and Basket-bearer, offiees mentioned in the Greek of the Rosetta Stone.
337. Fittings; "Saerifices, jewels, and other similar fittings for the temple of Apis," R.S. 4. In the Greek we read " He fitted up the temple of Apis with eostly works."
338. Learned; "The learned ehief of the temple, Hapincu deceased," E. I. 44, 2. From cBew, to learn.
339. The same; "The learned Pepe," E. I. 14.
340. The same, in the plural ; E.I.74, 32. The palm-branch is a B .
341. The same; E.I. 16.
342. The same; E.I. 13, 6.
343. Flute-player; over a sitting figure playing on a pipe, in Wilkinson's Anc. Egypt. ii. 233. From с $\in$ Bi, a reed.
344. Learned men; over each of five priests, E. I. 115. The second character is в.
345. The same, over a priest; E. I. 115.
346. Priests; "It has plcased the priests of Upper and Lower Egypt," words with which the enactment begins on the Rosetta Stone, line 5; "The priests of the temples of Egypt shall wear crowns during the proclamations of the god Epiphanes," R.S.12. But in this latter quotation the plural is formed by the figure being repeated three times instead of by the three lines.
347. Libation ; "Other holy libations," E. I. 5 ; E. I. 17, 2. The leg is here, as in other places, used for a man, but the dcterminative sign shows that it is the liquid, not the actor, that is here spoken of.
348. The same; "Thousands of oxen and geese, and thousands of other libations," E.I. 35, a 7; also E.I.2, 2.
349. The same; "Thousands of libations of wine and honey," E. I. 39, 9. Also waters of the Nile; "Nef, lord of the waters," H. $56, \mathrm{D}$ g.
350. The same, in the plural; " Libations, jewels, and other similar fittings for the temple of Apis," R. S. 4.
351. The same; "Oxen and geese, libations of wine, and other good libations," E. I. 2, 2.
352. The samc ; "Libations to the gods of Upper and Lower Egypt," E. I. 35, a 13.
353. The same; mentioned among other gifts to the gods in E. I. 25, 3.
354. Priest ; "His brother a priest of the great Ra," written over the head of a man with a shorn head, E. I. 39, 4. This character, which is so much more suitable for a libation, is a happy instance to show how indistinct was the Egyptian manner of writing. Its force is made clear by the picture to which it belongs.
355. Priesthood; "A priesthood to the god Epiphanes thrice gracious," R.S.13. The sign for abstraction, or state of being, may be the Coptic syllable eeЄT, which is so used in еєтогнß, priesthood, elєTоrpo, kingdom.
356. Probably the same ; E.I. 41, 11.
357. Liturgies; "The priests of the temples of Egypt shall wear crowns during the proclamations of the god Epiphancs thrice gracious, in the splendid holy liturgies," $R . S .12$. It is literally 'priest-hood-things,' and each of the threc parts of the word is in the plural.
358. A libation; "A libation to Ra," B. 57, 1. From orwten. The letters are otn, followed by a rather peeuliar determinative sign.
359. The same, being the sign without the word; "A libation to Pthah, by gift of King Rameses II.," B. 56, where it is repcatedly used.
360. The same, in the plural; "Ithe appointed li'ations and things dedicated to the temple," E.I. 64, 2.
361. Purifications; E. $I .66$, 2. Horapollo says, in book i. 43, that ' purification' is represented by fire and watcr. Herc we have water and flame.
362. Purifiers; mentioned with other pricsts, E. I. 4, 11.
363. Perhaps purification; "Guardian of the great purification," E.I. 116, 23. The letters are т в E, and it may be Torke, purification. It is the subject spoken of in the previous lines of the inseription.
364. Prayers; "Prayers to Isis the mother-goddess," E. I. 94, l. It is spelt s 0 , perhaps from $\mathbf{\chi \omega , ~ a ~ h y m n ; ~ b u t ~ t h e ~ f i g u r e ~}$ is in the attitude of prayer. The $o$ bchind the figure is the plural termination.
365. The same ; "Prayers to Anubis," and "Prayers to Osiris," E.I. 6.
366. The same; "The prayers of King Amunothph," E.I. 94, 1. From †8o, to pray.
367. Praises; "Praises to Osiris," E. I. 8, written over a figure on his knees before the god. From \&I\&I, to praise.
368. The same; "Great praise to the queen, the deified wife deceased," E. I. 116, 12; also E.I. 27, 12.
369. The same; "Praises to the ruler of the gods, Amun-Ra, for the honour of the great ehicf of the priests," E.I. 103, 3. The letter $\mathbf{r}$ is prefixed to denote an action, as in Coptic.
370. One who praises; over the figure of a man holding up both his hands, E'. I. 32.
371. Praise ; "Praise the deified lady," E.I. 23, в 1; B. 36; and E.I. 6.
372. The same; " His praise unto Ra," E. I. 61.
373. The same; E.I. 2.
374. The same, in the plural ; B. 44, 13.
375. The same ; "Praise in the assemblies," E.I. (seeond series) 41, 6.
376. The same ; "Praise the Osiris-like immortal lady deeeased," L'. I. 23, в 1.
377. The same; "Praise the Osiris-like lady Oshirenes deeeased, daughter of the priest of Mando," E. I. 69, в 7.
378. The same; E. I. 53, в 29, and E. I. 59, 1.
379. The same; "Praise the Osiris-like divine wife Onesvaphra, deeeased; her mother was the divine wife the goddess Neith-Aeoret, deeeased," E. I. 59, 26.
380. Perhaps the same ; E. I. 2, 1.
381. Perhaps the same; "Libations and thousands of other praises," E.I. 52, 42. Eaeh of these letters is an H; in E.I. 34,2 , they are reversed.
382. Worshilppers, written over six men bowing in reverence; E.I. 64. Perhaps from $2 \omega$, to obey.
383. Prayers, or aets of worship; "These prayers to Ra, in Amenti," is the sentence above that last quoted, E.I. 64.
384. The same, beginning with a T instead of an $\mathbf{H}$; over a figure holding up his hands in the aet of prayer, E. I. 30.
385. A royal or costly gift; "A costly gift dedieated to Osiris ruler of Amenti, a gift of oil, oxen, and geese," E. I. 33, $\wedge 2$. This is the usual begimning of the funereal tablets. $\sigma$, a reed, is also $\sigma \mathrm{O}$, costly; and $\boldsymbol{T} \boldsymbol{\gamma} \boldsymbol{\gamma}$, a mountain, is THJ, a gift. A royal gift would simply mean a great gift, as a royal eubit, No. 1094, means a great eubit; and in Amos, vii. 1, of the two erops of grass, the first and largest was ealled the royal mowing.
386. The same ; E.I. 34, a 1.
387. A costly dedicated gift; E. I. 25, 1. The word de-
dicated, whieh follows the last two groups, is introduced into the middle of this. It is spelt $0 \mathrm{~T} P$, from $\omega \boldsymbol{\sigma} G$, to consecrate.
388. 'The same. The word 'dedieated' is here expressed by an O , as a eontraction of O T P .
389. Given, in the feminine; "She is the valuable giver of valuable gifts of money," E. I. 117, 23.
390. A gift ; over the figure of a man in the aet of prayer, H. 62. The R is the Coptie prefix to denote an action.
391. The same; $H .62$.
392. The same ; "A gift of wine to Amun-Ra," written by the side of a kneeling figure of Rameses II., who is presenting an offering to the god; on the obelisk of Luxor, now at Paris, E. I. 42 and 43.
393. The same; "A gift to Nef," $H .62$, Q f. In this we have an S , instead of the T in the former groups. This is probably the older form of the word, as in other eases the T sometimes usurps the place of the more ancient s. Compare No. 1253 and No. 125 t, also No. 397 and No. 398. The same change took place in the Greek language, as is prettily cnlarged upon in Lueian's pleadings of $\Sigma$ versus T .

39 1. Girts; "Gifts to Osiris" are the first words of the inseription, E. I. 1, written under the figure of the deecased, who is presenting his offerings to the god.
395. The same; E.I. 35, a 6.
396. The same; L. $I .2,2$.
397. The same ; E. I. 4, 2. Here the arm holds out the gift in its hand.
398. The same ; E. I. 44, 2. Here the T is used instead of the $s$ in the grammatical termination.
399. The same ; E. I. 23, ^ 3.
400. The same ; E. I. 86, 9.
401. The same; E.I. 5.
402. The same, the dish is the plural termination; "Thousands of gifts," E. I. 56, в 16 .
403. The same ; E.I. 83, 13, and E.I. 19, 9. Here the hand does not hold its gift. This is the passive partieiple used for the noun.
404. The same ; E. I. 21, 1.
405. Probably the same ; E.I. 5.
406. By glft of, the first character is the preposition; " A libation to Pthah-Sokar, by gift of Amunmai Rameses," B. 56. Every vertical line in this inscription is to be read in this way; and it explains the form of the Tablet of Abydos, M. H. ii. 9, which is also to be read vertically; "Unto King Amasis, by gift of Amunmai Rameses."
407. Probably gift-bearing; E.I. 2. See Light-bearing, No. 1530 , for another word of the same form.
408. Gıver; " Honour to Osiris lord of Amenti, giver of life to the deceased," E. I. 74, 10; also E. I. 75, 27.
409. Perhaps giving; R.S. 10, where the sense is rather obscure, but where the Greek has "Which days are the givers of many blessings to us all."
410. Gave; "For this to him the immortal gods gave victory, health, and power," R. S. 5.
411. Probably gafts; E.I. 44, 7.
412. Probably the same ; E. I. 12, 12, and E. 1. 23, a 3.
413. Offerings; "Offerings to Ra," E.I. 66, 2. This may be from \&NI, to offer.
414. Oxen ; mentioned among other religious offerings, $E . I$. 2, 2.
415. The same, the part for the whole, a eommon abbreviation, and often without the plural sign; "Thousands of oxen, thousands of geese," $E . I .56$, в 14 .
416. Geese, with few exceptions, always mentioned among the offerings on the funcreal tablets; E.I. 2, 2.
417. The same; E. $I .34, \mathrm{l}$; the part for the whole.
418. The same, with the grammatical termination; E.I. 73, 6.
419. Oxen and geese, the two nouns being united with one plural sign; E.I. 4, 2, and E. I. 17, 2.
420. The same, with a different form of the plural ; E. I. 16.
421. The same, with both of these forms of the plural; "A gift dedicated to Osiris, lord of Lower Egypt, great god, lord of Upper Egypt, of oil, oxen, geese, and money, for the happiness of Ki the son of Sabacothph, a man deceased," E. 1. 15.
422. Vases; "Oxeu, gcese, and conseerated vases," H. 70.
423. The same; forty-five of these vases are mentioned among the royal booty, $H .42, \mathrm{~V}$ f ; also $H .41, \mathrm{X} \mathrm{k}$.
424. Haunches, but of what animal is not mentioned; E.I. 25,6 . The hauncli is a common object among the offerings lying on the table in the pictorial part of the funereal tablets.
425. A haunch; E. I. 83, 14.

4:26. Some kind of fruit mentioned among the offerings, and seen lying on the altar' $E$ E. I. 83, 14 .
427. Leeks, mentioned among the offerings; E. I. 34, 2. From $\Pi \mu \sigma_{\epsilon}$, a leek. It was held saered, because it bore the same name as the goddess Pasht, the Diana of Egypt.
428. The same ; E. I. 25, 5, and E. I. 72, 6.
429. Some kind of liquid in bottles; it begins with the word norrß, priestly. Eight hundred and twenty-cight of these bottles are mentioned among the tribute, $H .42, \mathrm{U}$ k.
430. The same, without mention of bottles; E. I. 25, 5.
431. The same; E.I. 21, 2.
432. The same; E.I. 35, A 12 .
433. The same ; E.I. 34,2. In this and the last four groups the word seems the same, though spelt differently.
434. Holy water ; E. I. 39, 9. It is spelt h K, followed by a bottle for the determinative sign; from 2 IK , magical. See No. 96, Hecate.
435. Some kind of offering ; E. I. 39, 9.
436. The same as No. 434 ; E. I. $17,2$.
437. Fruit of the pala, mentioned among other offerings; E.I. 39, 9. The second eharacter is a palm-branch.
438. Dedicated; "A gift dedicated to Osiris," is the most common beginning of the inseriptions on the funcreal tablets. This word is also the last half of the name of King Amun-othph, dedicated to Amun, which Eratosthenes translates by Ammonodotus, given to Amun. It is spelt о т $P$, from $\omega \boldsymbol{\omega} \epsilon \mathcal{C}$, to consecrate.
439. Things dedicated; among the offerings in E. I. 25, 5.
440. The same, but with another termination ; E. I. 31, 3.
441. The same; among the offerings in E.I. 5. The word
is cxpressed by means of its first letter, whieh practice is most frequent in the less ornamental inseriptions, and in the Hieratic writing. So King Amunothph's name is often spelt Amuno.
442. The same; E.I. 52, 42. The noun is repeated three times, and the whole followed by a k , as a second plural termination.
443. The same; E. I. 12, 10.
444. The same ; E. I. 52, 44, and E.I. 48, в 3. The word is here spelt 0 , $\mathbf{T H}$, whieh irregularity explains how King Amunothph is by the Greeks sometimes called Amenophis and sometimes Amenothis.
445. Dedicated; E. I. 38, 8, a slab of the reign of Seveehus, where the departures from the established rules of the language are so frequent as to make it a not rery good authority.
446. A elass of priests whose name is derived from the same word, and spelt Othphto ; E. I. 32, where three other elasses of priests are mentioned, namely, the Soteno, the Nouto, and the Boehano. These Othphto were monks in the temple, ealled by the Grecks Xaro $\chi$ or.
447. Sacrifices; among the offerings in E. I. 21, 2. The eharacter seems meant for an altar.
448. Perhaps the same; E. I. 56, в 4 and 15.
449. To make reast ; "And it shall be lawful for proper persons to make feast, and set up a similar shrine to god Epiphanes thriee gracious, aecording to these deerees," R.S. 13. This is an imitative eharacter, representing the aetion of setting out food upon a table before the statue of a god.
450. Ceremonies; "Clothe the statue for the ceremonies like to the gods of the eountry in the assemblies," R.S. 7.
451. Meat-offerings; "Offerings of oil, oxen, geese, \&c., as meat-offerings for the honour of the deccased," E.I. 4, 2; also E. I. 35, А 7 .
452. Offerings; being the table, with food upon it, E. I. 35, в 2.
453. Some kind of offering which was presented in numbers; E. I. 56, в 15 . It is the letter B, and may mean ors.B, holy. It may perhaps be a pot holding coals, with a flame rising out of it.

454 . The same, with a double plural termination; E. I. 56 , в 17 .
455. An ofpering of a bing ; H. 9 , where it is written by the side of the figure of King Neetanebo, presenting a ring of this kind to a god. From the size it wonld appear to be a neeklaee; but in our museums there are small elina rings exaetly of this shape, and in size suitable for ear-rings, with holes through the upper part, so that a straight pin eould pass through the two holes and the ear.
456. An offering of some other kind, whieh is also presented by King Neetanebo to a god ; H.9. It is handed to the god upon a small tray.

45\%. Make libations; "Also make libations, and perform saerifiees and other saered rites in the assemblies," R.S. 11.
458. Probably men bearing vases ; $H .41, \mathrm{P}$ m.
459. Wine; spelt erp, from the Coptie word нрп. It is followed by a bottle as the determinative sign, E. I. 39, 9 , and many other funereal tablets.
460. The same, in the plural ; $H .41, \mathrm{No}$.
461. The same ; E. I. 34, A2. The word is followed by two leathern skins, instead of earthen bottles, as the determinative sign.
462. The same, not made from the grape, but from some other plant, whieh is here used as the determinative sign, perhaps the lotus; E. I. 34, a 2.
463. Lotus-flowers; "These lotus-flowers to Amun," is written in front of King Oimenepthah, who is on his knees presenting two bunehes of flowers to Amun-Ra, M. R. 122.
464. Wine in bottles; six thousand four hundred and twenty-eight of these are mentioned in $H .41, \mathrm{~T}$ g. The word is followed, first by a bottle as the determinative sign, and then by the words ' in bottles.'
465. Milk ; among the offerings, E. I. 98, 2. From epwte, 466. The same ; E. I. 39, 9; E. I. 34, a l. [milk.
467. Some kind of liquid in bottles; if the inseet be a bee, it may be honey; four hundred and seventy bottles of this are mentioned in H. 41, T e.
468. Pomegranate; "This pomegranate to his father AmunRa," M. H. ii. 7, 17. From \&.h, fooll, followed by the fruit for a determinative sign.
469. The same; over the figure of a man carrying the fruit in his hand, E. I. 29.
470. The same ; over another man carrying the same fruit in the same procession, E. I. 29.
471. The same; "A gift of pomegranates," is written in front of the figure of Philip Arridæus presenting the fruit to the god Chem, B. 31. This single letter is a poor substitute for the word and picture of No. 468.
472. A radish; over a man carrying the samc, E. I. 29. From norite, a root.
473. Probably oil, mentioned on all occasions among the offerings on the funereal tablets; E. I. 34, a 1.
474. The same; "Oil from the olive," is written beside a servant carrying a jar in his hands, S-E. 1 .
475. The same; over a scrvant carrying a jar in his hands, S-E. 1 .
476. Loaves; among the offcrings, E. I. 25, 4.
477. Perhaps the same ; E.I. 12, 10. It is spcit A K o, from \&IK, bread.
478. Sacked loaves; E.I. 25, 5.
479. A reed ; over a priest carrying a reed as an offering, E.I. 28. It is spelt r n P Te, but not met with in Coptic. Hence, however, p\&eerute, an archer; and hence a branch is uscd as the hicroglyphic for poertie, a year.
480. A staff ; over a man carrying a staff in the procession, E. I. 28. Hence, perhaps, ¿¢שT, an ell measure.
481. The same; E.I. 28.
482. The same; over a third man carrying a staff in the same procession, E.I.28. It is spelt $\mathrm{SH}, \mathrm{R}$, вот, from c्र\&pß a stick. The last character is a scraper for bathers, and pronounced вот, from B $\omega \boldsymbol{\sigma} \epsilon$, to wipe.

483, 484. Probably the same ; E.I. 28. The first is in the piural, and has the club as the detcrminative sign. They are both spelt sarbot.
485. Palm-branches; carried in the hands of priests in the procession, $E . I$. 28. It is spelt tr, from ewps, a twig.
486. The samc ; E. I. 28.
487. The same ; E. I. 28. It is spelt Ahri ; the figure of a man is only the final vowel.
488. The same ; E.I. 28. As the first character is the syllable An, it may mean orwirs, a palm.

## 489. Palm-bearings ; E. I. 30.

490. The same ; E.I. 30. In this the word 'branch' is spelt thorthor, from ewp. In the last we had the object itself.
491. Olive-tree; "Oil from the olive," S-E. l. It is spelt B S, and followed by a branch as the determinative sign. From Bry, green fruit.

49:. A house; " Amunmai Anemneb, king of battles, in the house of his father Amun," M.R. 62. Also a temple; "Priests in the temple of Thebes," E. I. 27, 12. It is more often used in composition.
493. The same, in the plural; "Aroëris, great king in the temples," H. 67, R o.
494. The same; "A priest in the temples," E.I. 24, в 1.
495. The same, with a double form of the plural, written by the side of a row of men and doors. The men are called "guardians of the houses," E.I. 65 ; also in E.I. 62.
496. A roofed house; E.I. 62. From xerteாwp, a roof.
497. Temple of Amun; "Builder of the temple of Amun, like the temple of Ra," E.I. 42, 3. "Son of the priest in the temple of Amun," E.I. 52, 43. It is spelt Amun-ei, and may mean any temple as well as that of Amun in particular; as in the Enchorial language of Lower Egypt, Apid-ei, the house of Apis, meant other temples beside that of the sacred bull.
498. Temples; the plural of the last, as the ostrich-feather has the force of Amun; "Which are set up in the temples of Egypt," R. S. 14.
499. Temple; "Other gods of the temple," E.I. 1, 7.
500. The same ; E.I. 1, 2.
501. The same; "Pahoë, high-priest deceased, in the temple," E. I. 26.
502. The same; E. I. 17, 5.
503. Mi-amun-ei, or Memnonium, the house of one beloved by Amun ; E. I. 24, $\Delta 2$. But the first letter may be the preposition of; and this group then means of the house of Amun.
504. Palace, or house of the king, E. 1. 80, 4. See King, No. 629.
505. House of Ptilah, meaning the eity of Memphis; E. I. 72, 4.
506. House; "A libation to the mother-goddess, ruler in the house of Pthah," B. 56. But it oceurs chiefly in composition. The first letter is probably the feminine artiele T , and in this dialeet the word must have been feminine, though in Coptie HI , a house, is maseuline.
507. Temple, or house for the gods; "Ruler of the temple," E. I. 41, 8. The star is the word 'god.' See No. 293.
508. The same; "Seribe in the temple," E. I. 83, 7. The letter m may mean Amun.
509. Some kind of temples ; R. S. 4.
510. Palace, or king's house ; R.S. 2. But possibly this is only a mistake for the following.
511. The same; H. 41, Le.
512. The same, or perhaps temple ; E. I. 58, 21, and E. 1. 8.
513. Temples ; "A gift dedieated to Osiris ruler of Ameuti, lord of Upper Egypt, in his temples, with various good libations," E. I. 17, 1.
514. The same; "Anubis, ehief of Egypt, lord of Ethiopia, ruler of Amenti, lord of Thebes, in the temples," E. I. $25,3$. Here the word 'house' is omitted, and we have the eharaeter whieh deseribes the kind of house, in the plural.
515. The same, with another form of the plural ; E. I. 13, 2. See No. 279 for this termination.
516. The same; "A priest in the temples, making libations to Chem-amun," E. I. 24, в 1.
517. A temple, literally a temple-house, in which respeet it is the same as the Coptie word $\in \mathbb{\varrho \in ⿺ \text { ; "Other similar fittings }}$ for the temple," R.S. 4 .
518. Temples ; R.S. 4. The eharacter for 'god' is plaeed within that for ' temple.'
519. The same ; E. I. 31, 2.
520. Temple; E. I. 27, 27.
521. The same; E. I. 27, 10. Here the charaeter for 'god' is before the temple, not in it.
522. Temples; E. I. 27, 12.
523. The same ; "A priest in the temples of Memphis," H. 70.
524. The same ; E. I. 4, 6. Compare the place of the three strokes, whieh mark the plural in this group and in No. 522.
525. The same; "Saered to Pthah in the temples," B. 56.

526 . The same; "Builder of the temples, lord of the world, Rameses II.," Flaminian Obelisk.

5:7. A shrine or small portable temple; "On the going out from the temple of the statue of Amun-Ra, in the procession of the boats, they shall also earry out the shrine and the statue of the god Epiphanes thrice blessed, with the others," R.S. 8.
528. Temple, or shrine-house; "Defender of Egypt, lord of Ombos, dedieated in the temple," H. 65, D v.
529. The same; H. 7, Ru.
530. The same; "Set up a tablet in the temple, earved with letters saered," R.S. 14. In this and the last the elub is probably the word ore6, holy.
531. The same; "On the going out from the temple of the statue of Amun-Ra," R.S.8. Here a vase, with water flowing from it, meaning a libation to the gods, deseribes the kind of house meant.
532. The same ; E. I. 57, 31, and E. I. 58, 28. This, like the last, is literally a libation-house.
533. The same ; E. I. 105, 16. Here the temple is within a walled court.
534. Temple of Pthah, meaning, perhaps, simply a temple in Lower Egypt ; E. I. 38, 6, and H. 80, X l.
535. The same; "Imo deceased, son of the priest in the temple of Pthah," E. I. 27, 11.
536. The same, or rather temple in the eity of Pthah, meaning Memphis ; "A libation to Pthah, ruler of Memphis," B. 56.
537. Temple of Ra; "He built the Amun-ei like the temple of Ra," E. I. 42, 3. Also Thebes; "The Egyptians of Thebes," E.I. 11, 12. See No. 779. This is perhaps the group translated by Hermapion, on the Obelisk (page 20), ' city of the sun,' by which he meant Thebes rather than Heliopolis.
538. Temple of Aroeris; it is mentioned on the sarcophagus of the queen of Amasis, as being in the city of Tanis; E.I. 58, 26. See Aroëris, No. 128-131.
539. Temples of Horus, meaning temples in general ; "Osiris lord of the temples of Thebes," E. I. 58, 46.
540. Temple; "A scribe in the holy temple," E. I. 8. Here, perhaps, the couch is used instead of the throne in No. 523. See also Osiris, No. 108.
541. The same; E.I. 8, where it is interchanged with the last.
542. The same; "Also during the splendid procession by boat to the temple of Memphis," R.S. 9.
543. Palice ; "Pricsts and sculptors belonging to the $p a$ lace," E.I. 4, 11. The vasc, which fixes the kind of house meant, is used as a title for King Ptolemy, in line 5 of the same tablet. Compare No. 694 and No. 695.
544. The same ; E. I. 27, 13.
545. The same; "The statue of Osiris, ruler of the palace," H. 67, R f. This differs from the last in being house of the kings, instead of house of the king.
546. The same ; E.I. 107, 22.. The crown marks the kind of
547. Probably the same; E.I. 107, 27.
[house.
548. The same; "King Amunothph III., beloved by AmunRa, ruler of the palace," E.I.24, a 2. Here the name of the king is placed within the house.
549. The Memnonium, or palace of Mi-Amun Rameses; "Amun-Ra, king of the gods, guardian of the Memnonium," B. 58 , an inscription on the temple of Thebes, called by the Greeks the Memnonium, which was built by Rameses II.
550. The same; "Honour to Amun-Ra-Chem, lord of the temple, guardian of the Memnonium, from his son Amunmai Ramcses II.," B. 46.
551. A grove, or walled eourt, whieh is represented in the picture by a wall and a row of trees; "The gods and goddesses of the Egyptian groves," E.I. 61. It is spelt SB, KT, perhaps from $\operatorname{coh} T$, a wall, and $\searrow \omega \mathrm{T}$, an olive tree.
552. The same; E. I. 61. Here the determinative sign is the wall with its row of trees.
553. The same, in the plural, without the letters that spell the word ; E.I. 61.
554. Columns, with eapitals copied from the bud of the papyrus; "Columns in the temples dedieated to the gods," E.I. (sccond scries) 53, 1.
555. The same, with eapitals copied from a bunch of fullblown papyrus flowers; E.I._(second series) 53, l. The letters are S m, for cees, a buch.
556. Temple serviees; $R$. S. 3, where the stone is too broken to fix the meaning of the word for certain.
557. The same; "And at the temple services and rites they shall clothe the statue for the cercmonies," R.S.7.
558. Probably the samc ; E. I. 1, 2.
559. Probably the same ; E. I. 30.
560. The same; R. S. 13. Sec the word Temple, No. 508, which bcgins with the same eharaeter.
561. Offerings, or purifications, followed by a pot of fire and a jar of water, as the detcrminative sign; "Offerings to Aroëris, from the king the lord of the world, Rameses II.,' B.57.
562. The same; "Offerings to Pthah, king of Memphis, from King Rameses II.," B. 56.
563. Rites; "Holy rites, and make libations and perform sacrifices," R. S. 11.
564. The same; "Other rites in the assemblies," R. S. 11.
565. The same; "Holy rites in the temples," R.S. 11.
566. The same; R.S. 7.
567. The same; "Consceratcd rites," E.I. 58, 44; also E.I.
568. The same; R.S. 13. [23, A2.
569. The same; "Regulating the splendid rites," R.S. 3.
570. Probably nolx, it seems to be the root from whieh No. 566 is formed ; R.S. 12. Perhaps from $\epsilon \omega \omega$, to purify.

571．Holy－days；＂The holy－days，the serenteen last days of the month，＂R．S．11．It is eomposed of the word holy，No．571， and of the word day，No． 1005.

572．Statue；＂Clothe the statue for the eeremonies like the gods of the country，＂R．S．7．Also honours，eonnected with the statue；＂Perform saerifices and other honowrs in the assem－ blies，＂R．S．11．It is spelt т о т，from Jorelt，an image．

573．Religious honours，being the same as the last with the addition of the noun＇s termination；＂In addition to the religious honours also set up a statue to King Ptolemy，＂R．S． 6.

574．The same；R．S． 12.
575．The same ；＂And his religious honours in the temples，＂ E．I．72，8．From $\in ⿺ 辶 ⿱ 亠 乂$, to purify．

576．Statue ；＂Statue of the deceased Osiris－like king Amyr－ tæus，deeeased，＂E．I． 29.

577．The same，in the plural ；E．I．70，н 2.
578．The same，in a shorter form ；E．I．70，F 5.
579．An adjective of praise to the dcceased；it is spelt то， perhaps honoured，from T\＆IO，to honour；＂Good，honoured， eternal，＂E．I．13， 3.

580．The same；＂Belonging to the honoured priests，＂E．I． 13， 3.

581．The same；＂Holy，illustrious，honoured，holy，＂E．I． $12,15$.

582．Saertifees；＂Also make libations，and perform sacri－ fices and other similar honours，＂R．S． 11.

583．The same；＂Perform sacrifices and other honours，＂ R．S． 12 ．

584，585．The same；R．S． 3.
586．The same；＂Thousands of things dedieated，thousands of sacrifices，thousands of other good libations，＂E．I．52， 42.

587．The same；E．I．48，в 3.
588．The same；E．I．12，10，and E．I．19， 9.
589．Saerifleial；＂Sacrificial geese，＂E．I．51．＂Sacrifi－ cial loaves，＂E．I．25， 5.

590．This is the first word of numerous inseriptions addressed to the gods，and is always followed by the preposition to．We
may translate it honour, or, as an adjeetive, saered; "Sacred to Amothph the son of Pthah," M. II. i. 30.
591. The same, in the plural; "Honours to Pthah," M. II. i. 5 .
592. The same; "Honours to Sabae-Ra," M. H. i. 35.
593. A saered gift ; "A sacred gift of life and power to the lord of the world Thothmes," H. 80.
591. For ever; "A kingdom remaining to himself and his ehildren for ever," R.S. 5. This is perhaps the word 8 THR, death.
595. Living for ever; " King Ptolemy living for ever, beloved by Pthah, god Epiphanes thriee blessed," R. S. 6, 12 and 14.
596. Eternal, usually spoken of a man ahready dead; "Ameno, a man deceased, eternal," E. I. 39, 10.
597. The same; "The gods Soteres, eternal," meaning the deceased Ptolemy Soter and his wife, R. S. 6.
598. The same ; "The son of the sun, lord of battles, Neetanebo, gifted with life for ever by the immortal gods," H. 8, I p.
599. The same; "A man deceased, cternal," E.I. 1, 1.
600. The same, in the feminine; "The royal wife, grand, beloved, eternal," E.I. с 2.
601. The same, in the feminine; E. I. 57, 16.
602. King, meaning of Upper Egypt, to whieh this form of eromn belonged; "The good king, lord of battles, Amunothph III.," H. 13, l. Also queen; "Neith the queen, the great mo-ther-goddess," E.I. 16. This is the high erown with the ball upon the top, deseribed by Diodorus Sieulus, as worn by the priests of Ethiopia. It is also the mitre of the Jewish priests, deseribed in Exodus, xxviii. 39.
603. The same, meaning king of Lower Egypt, to whieh this form of erown belonged; "The good king, son of the sun, Ptolemy living for ever," H. 61, Q q. Also queen; "Neith the queen, the lady of Sais," E.I. 16. Also the letter n, the Coptie preposition ri\&, and as such for, to, of, belonging to; "He reeeived the eountry of the kingdom from lis father," $R$. S. 10 . "Also set up a statue to King Ptolemy," R.S. 6. This is the
erown of the Jewish priest whieh was worn over the mitre, Exo. dus, xxix. 6.
604. The double erown, formed by the union of the former two. It is found on the monuments as early as the reign of Amunothph III.; H. 13. It was ealled the pshent; R. S. 9. This name is from $\sigma \in I T$, to govern, with the artiele prefixed.
605. Queen, having the feminine termination ; M.H. i. 16.
606. King of Upper Egypt; E. I. 8. Also queen; over the figure of a goddess, E.I. 28. This group is interehangeable with No. 644.
607. King of Lower Egypt, and also queen ; in the inseriptions just quoted. This group is interehangeable with No. 663, and they both have the same sound, nout.
608. King of Upper Egypt ; E.I. 36, 11. The seeond eharaeter is the word ' lord.'
609. King of Lower Egypt ; E. I. 36, 11.
610. King of Upper and Lower Egypt; "The son of the sun, king of Upper and Lower Egypt, Ptolemy living for ever, beloved by Pthah and Isis," E.I. 4, 5. In these later inseriptions the titles are less simple and more ornamental.
611. King of Upper Egypt ; E.I. 36, 17 and 21.
612. King of Lower Egypt ; E. I. 36, 17 and 21.
613. King of Upper and Lower Egypt; E. I. 36, 11. Eaeh of these three sitting figures follows the title as the determinative sign, and they are well distinguished by their erowns. Also Horus, who is known by the double erown; "Defender of the kingdoms like Horus," E. I. 42, 4.
614. Queen of Upper and Lower Egypt; "The queen Bereniee," $H .77$, Q o.
615. King of Upper Egypt; E. I. 4, 6. The latter half of this is perhaps from $\mathcal{Z} H \boldsymbol{r}$, or ЄृOrr, near, meaning upper.
616. King of Lower Egypt; E. I. 4, 6. The latter letters are perhaps from orHor, distant, or orent, lower.
617. King of Upper Egypt; "King, lord, ehief of the priests," E. I. 81, 6. This is the same as No. 615.
618. Upper and Lower Egypt; R.S. 10. Eaeh eharaeter for land or eity is distinguished by its peeuliar erown.
619. The same ; E. I. 4, 6 .

6:0. Lord ; "Chicf of the scribes deccased, son of the lord the priest Iohmes deccased," E.I. 77, 5. This is perhaps $\boldsymbol{\pi} \boldsymbol{H} 6$, lord.
621. Probably coronations; "The processions and coronations, with the boat of Ra, on the last year in the month of Chœae, of the illustrious reign of King Ptolemy," E. I. 4, 5.
622. Wear crowns; "The priests of the temples of Egypt shall wear crowns during the proclamations," R.S. 12. This character also forms part of the words gold, and silver, and kingdom.
623. Krngdom, or rather king-ship; " With the other blessings of a kingdom remaining to himself and his children for crer," R.S. 5 . The first character is the sign of abstraction; the last three are the word 'grand.' .
621. The same; "Also on Paophi the seventcenth day he reccived the country of the kingdom from his father," R.S. 10.
625. The same ; " King of the gods, defender of the kingdom," Dcnon, 118.
626. Kingdons ; " Defender of the great kingdoms, like Horus," E. I. 42, 4; also B. 45.
627. The king; "On Paophi the seventeenth day the king received the country of the kingdom from his father," R.S. 10.
628. Upon tie intestiture; "Which he wore upon the investiture in the temple with the country of the kingdom," $R$.S. 9. The first character is the preposition 'on.' The ceremony here spoken of was that upon the occasion of Ptolemy Epiphanes ceasing to be a minor, in the eighth year of his reign, when he took upon himself the government of Egypt.
629. King, from the Coptic orpo, and with the article prefixed, it becomes the well-known title Pharaoh. It was not used by the native sovercigns only, but also by the Ptolemies and Roman emperors; H. 65, and elsewhere. The crown on the bird's head, and the asp hanging from the sun, are mere ornaments. This group is translated Apollo, meaning Horus, on the obelisk of Hermapion (see page 20).
630. The same, with the artiele ; B. 51. But in the last line
of Hermapion's obelisk the first character in this group is treated, not as the article, but as heavenly. See No. 41.
631. Queen, a title of Cleopatra Philometor ; H. 45.
632. King ; E.I. 37, a l, and B. 52.
633. King of Phenicia, being on the reverse of some coins struck by the Ptolemies at Tyre and Sidon. The Greek artist has put the thunderbolt in place of the sun. The palm-branch, called a phoenix, marks the eountry.
634. King and queen, on the reverse of the Egyptian coins when Cleopatra Cocce was reigning jointly with her son. The two eagles show that there were two sovereigns.
635. Monarch, or sole ruler; "The monarch the illustrious king of Upper and Lower Egypt," R.S. 10. The vulture may mean 'sole,' from es\&r\&\&T, alone; the basilisk is the word 'king.' See No. 286. This or the following is probably the group translated by Hermapion 'lord of the diadem,' as the asp was the ornament of the royal diadem.
636. Queen ; a title of Queen Nitoeris, B. 50, 3.
637. Son of the sun, a title which usually precedes a king's second name; E. I. 42. In the Greek beginning of the Rosetta Stone the king is called "Son of the sun, Ptolemy immortal, beloved by Pthah." It is the word 'Zeral,' the name of an Ethiopian king mentioned in 2 Chron. xiv.
638. The same; "Son of the sun, king of Upper and Lower Egypt, Ptolemy immortal, beloved by Pthah and Isis," E. I. 4, 5. Here the egg is used for 'son,' instead of the goose in the last group.
639. Daughter of the sun ; a title of Queen Ames-Athori, wife of Amunothph I., M. R. 29; and of Queen Nitocris, on her great obelisk, B. 48. It may have been read Tesera; and was perhaps the name Aeherres, whieh Manetho gives to two queens in his list of Theban sovereigns.
640. The same; "Daughter of the sun, mistress of the world, Cleopatra, the goddess Philometor," H. 45.
641. Son or Horus; "The king the brave son of Horus," B. 52. This seems to be the sentence quoted on the north side of Hermapion's obelisk (p. 22), and there read as 'son of Heron.'
612. King, a title usually placed before the first of a king's two names ; E.I. 42. "A statue to King Ptolemy," R. S. 14. It is not a single word, but the union of two titles, each denoting an order of priests, one chiefly used in Upper Egypt and the other in Lower. It is sometimes followed by two determinative sigus; E.I. 36, 21. It was probably pronounecd sot-nout.

643 . The same double title. It is used before every name in the middle row of kings in the Tablet of Abydos ; M. H. ii. 9.
644. The same, meaning king of Upper Egypt ; E. I. 36, 17, where it is followed by the name of that country. Also roval; "The priest of Amun, the royal son of Taeelmothe deceased," E. I. 35, a 16. It may be pronouneed sot, and is perhaps the word meant by Sethos, which Manetho gives as a name of Ramescs, at the head of his nineteenth dynasty.
615. The plural of the same ; E.I. 31 (second part).
646. The same ; over the figures of these priests, who all wear the crown of Upper Egypt, E.I. 31. It is spelt soteno, from corters, to govern.
647. The same ; E.I. 31 (first part).
648. King ; "Apis-Osiris ruler of Amenti, king of the gods," E. I. 4, 1. Also royal; "His mother the royal daughter," E. I. 35 , A 15. This is the word 'Sethon,' whieh Herodotus gives as a name to a priest of Memphis.
649. The same; "Offerings to Aroëris, from the king, lord of the world, Rameses II.," B. 57.
650. Royal ; "The royal scribe Mandoo," E. I. 83, 12.
651. The same, a contraction of the last ; E.I. 83, 13.
652. Some kind of priestess; "His mother a priestess of the great Ra," E. I. 39, 3. Also distinctive of Upper Egypt; and in this sense opposed to the lotus flower of Lower Egypt, E. I. 39, 6.
653. The same; E.I. 26, where each of the deceased person's female ancestors was of this priestly rank.
654. Royal, or splendid ; " In manner splendid," R.S. 5 ; where however the Grcek translation has "In the aeeustomed manner." Coptic adjectives are often of this double form. It may be $\operatorname{co} \lambda \mathrm{c} \in \lambda$, splendid, from $\operatorname{co} \lambda$, a reed ; or perhaps $\sigma$ ICI, excellent, from $\sigma \in$, a plant.
655. King, being a eontraetion of the longer word soten, No. 648; "The Osiris-like king Amyrtæus dcceased," E.I. 28.
656. The same ; "Praise to the royal Osiris-like divine wife," E.I. 116, 9. As this does not look like a eontraction, it may perhaps be cy $\omega$, great.
657. Possibly the same; "The son of the sun, Osirtesen, beloved by the lord of Tanis," B. 28. As the goose is $\sigma \epsilon$, the three geese may have the foree of s 0 . Also used in the plural; "The gods, rulers of heaven," E.I. 57, 14.
658. Ans adjective, possibly illustrious; "A priest for ever for the illustrious gods of Egypt," E.I. 31 (seeond part). This twig with two leaves seems distinguished from the twig with four leaves, though sometimes interehanged with it. It may have the foree of OU ; and this word may be orwis, light.
659. The same; "The learned illustrious son beloved by the priests, Mandothph," E.I. 13, 6.
660. The same; E.I. 32 (third part).
661. The same, in feminine; "The illustrious daughter of Ra," M. H. i. 9.
662. The same; M. H. i. 33.
663. King of Lower Egypt; E.I. 36, 17, where the meaning is limited by the name of the country that follows. Ammianus Mareellinus (lib. xvii.) says that a bee meant a king. It is probably spelt NOUT.
661. The same, in the plural ; E.I. 32 (second part), where it is one of the four orders of priests, of whieh No. 646 was the
665. The same; E.I. 32.
[first.
666. One of this order of priests; E.I. 44, 2.
667. Servant, a title belonging to another of the four orders of priests; "Son of the sun, lord of battles, servant in the temple," E.I. 28 (seeond part). It is the word Bwk, a servant. The bird is the Numidian demoiselle. The name of King Bocehoris means 'servant of Ra.'
668. The same; E. I. 106, 17.
669. The same, in the plural; E.I. 32 (seeond part).
670. The same; E.I. 32. It is spelt bochono.
671. A priestess of the same order; "A priestess in Thebes,"
E. I. 50,2 . The feminine artiele is here inserted before the last letter.
672. The same; "Servant of the slaves," E.I. 57, 42. "Priestess of the gods," E. I. 57, 12. In these five groups the ball is not RA or R , but $\mathrm{CH}^{9}$ in the Alphabet.
673. King, but seldom used in relation to a country governed; " A gift to Osiris, ruler of Amenti, righteous good king for ever," E. I. 2, 1.
674. The same; "Apis-Osiris, ruler of Amenti, king of the gods, blessed king for ever," E.I. 4, l.
675. Queen; "The son of the sun Ptolemy immortal, beloved by Pthah, and his sister his wife the queen Cleopatra, gods Philometores," $H .64$, V.
676. The same; "In the reign of the queen, mistress of the land, Cleopatra," E. I. 4, 12.
677. Kings; E.I. 31 (first part).
678. King of kings, a title of Osiris; E.I. 1, 2.
679. The same, a title of Rameses II.; E. I. 42, 1.
680. Melek, or Satrap, from the Hebrew $\boldsymbol{ך}^{\text {b }}$, the governor of a provinee, a title used even before the time of Abraham; "Melek in the reign of Amummai Thor I. deeeased," E. I. 83, 5.
681. The same, followed by the determinative sign. In the thirtieth year of Darius we meet with "the melek of Upper and Lower Egypt, Nephra, son of the melek of Upper and Lower Egypt, Amasis," B. 3. The owl on the very earliest of the Egyptian coins seems meant for this word 'satrap,' as the eagle, No. 633, on the eoins of the Ptolemies, means the word ' king.' 'Those seem to be the eoins of the satrap Aryandes.
68.2. Lord, as in many of the following groups. It has the sound of neb, and thus is the first syllable of the name of the goddess Nephthys, No. 153. From neb, the name of this vessel, we have the Coptic word ne€ $\mathcal{B}$, to float; and henee it represents the word ruß, lord. Also full ; "For the blessing of Ki born of Croeodilothph, a man deecased, full of blessings," E. I. 15,4 . In this sense it may be the word KWT, a dish, and thus be used for KんTE, full. As a plural termination, No. 442, it may represent mikes, all, or the plural artiele sus.
683. Lord ; "Ruler of Amenti, lord of Upper Egypt," E. I. 19, 9; also E.I. 25, 3.
684. The same, in the feminine; "Honour to Nephthys, lady of heaven, mistress of the earth," M.H. i. 16.
685. Lady of the house, a title eommon to all women of rank; E.I. 52, 2 and 47. It is the Coptie word $\Omega \in 6 \mathrm{H}$, lord of the house, though in hieroglyphies it is always a feminine title.
686. The same, with the feminine artiele; "His wife the lady of the house," E.I. 39, 2.
687. Lord of Lower Egypt, following the name of a god wearing the erown of the lower eountry ; $H .13, \mathrm{U} v$. The flower is the lotus of Lower Egypt.
688. Lord of Upper Egypt; opposed to the former, H. 13, $\mathrm{N} v$. The flower is the lily of the upper eountry.
689. Lord of writing, a title of Thoth the inventor and god of letters ; M. H. i. 26.
690. Lord of the waters, a title of Nef or Kneph, as he was worshipped at Elephantine, one of the towns in whieh the Nile's rise was measured by a nilometer ; $I I .57$.
691. Probably lords of battles, meaning eonquerors; "Conquerors of the eternal serpent," E.I. 64.
692. Lord of battles; " Lord of the world, lord of battles, Rameses II.," M. R. 64, and H. 87, в. The seeond eharaeter is the sword whieh the king there holds in his hand.
693. A title whieh we may also translate lord; "Lord of Ethiopia" is one of the titles of the winged sun at the head of the tablet, E.I. 73. The eharaeter may represent $\lambda \in \mathrm{c}$, a tongue, and thus mean $\lambda \in c y e$, powerful.
694. Nearly the same; "Anubis lord of Egypt," E.I. 4, 4.
695. Nearly the same, a title of King Ptolemy ; E. I. 4, 5.
696. The same, in the feminine ; "Isis queen of Egypt," E.I. 72, 9 .
697. Nearly the same ; "Honour to the deified lord Hapimen," E.I. 45, 13. It is probably the word XOEIC , lord.
698. A title which we may translate ruler; "Osiris, ruler of Amenti," E.I. 14, 2. As the vase is N E b, the three vases
become nebo, the name of the Babylonian god, and part of the name of several Babylonian kings.
699. The same; E.I. 2, and E.I. 37, c 2.
700. The same; "For the honour of Osiris, ruler of the priests," E.I. 2. The two feathers give to this group the same termination in sound as the last.
701. The same; "Osiris, ruler of the temples," H. 67, S f.
702. Ruler of the countries; $H .42, \mathrm{Lr}$. Each of the last three letters is a K , and they mean K\&\&r, the earth.
703. A title of Anubis; E.I. 14. The last eharaeter perhaps denotes some part of Egypt.
704. Lord of the world, so translated by Hermapion, on the obelisk (page 21). It usually stands before a king's first name, E.I. 15, and E.I. 22. The stroke is a T , henee the two strokes make $\Theta$, the world. Or it may mean lond of the two countries of Upper and Lower Egypt.
705. The same, a title of Cleopatra; E.I. 4, 12. The searabæus has the foree of т н о or по.
706. The same, but in a bilinguar translation it is translated queen; "The son of the sun Ptolemy immortal, beloved by Pthah, and his sister his wife the queen Cleopatra, gods," $H$. 64, V.
707. The same; "A royal gift dedieated to Athor the queen," E.I. 35, в 1.
708. Most gracious, so translated on the Rosetta Stone, where it is a title of Ptolemy Epiphanes. It perhaps means ' full of good,' or ' lord thriee good.'
709. Beneficent, or Eucrgetes, the title of one of the Ptolemies; "The son of the sun Ptolemy, and Queen Cleopatra, gods Euergete," H. 64, q. It is literally 'full of gifts.'
710. The same, a title of Serapis; M. H. i. 29.
711. Lord of heaven ; "Rameses II., beloved by Horus-Ra, the great god, the lord of heaven," E.I. 15. See Heaven, No. 41.
712. The same ; "Isis the great mother-goddess, like Ra, the queen of heaven," E.I. 4, 1. Before the last charaeter is the artiele пढӨ, the.
713. Lords of the country ; Osiris, Pthah-Sokar, and Anubis are so ealled, E. I. 2, 1.
714. Queen of the two eountries, meaning Upper and Lower Egypt; the title of a goddess, M. H. i. 39.
715. Goddess of the two countries; a title of Neith, E.I. 16.
716. Lord of the countries of the world; a title of Amun-Ra, H. 43, A q. The three middle eharacters are each k , and represent the word K\&\&I, land.
717. The same; "A gift to Amun, lord of the countries of the world, Osiris king for ever, and Anubis, ruler of the temples of Egypt," E. I. 56, в 3.
718. Lord of the country ; H. 67, K s. The latter eharaeter means ' the fields.'
719. Lord of Lower Egypt; "Osiris, ruler of Amenti, lord of Upper Egypt and lord of Lower Egypt," E. I. 39, 6.
720. Lord of Upper Egypt, or of Thebes, in the sentence last quoted.
721. Lady or Sais, a title of Neith; E.I. 16, and E.I. 33 ; inseriptions made in the reigns of Hophra and Amasis, when that goddess was in highest honour.
722. Lord of some part of Egypt; a title of Horus, M. H. i. 34.
723. Lord of Ethiopia; E.I. 35, в 5. See Ethiopia, No. 894.
724. The same; a title of the winged sun, E. I. 3, and E.I.4.
725. Lord of Ombos, from the temple in that eity ; H. $65, \mathrm{~V}$.
726. Probably lord of Esne ; E.I. 10, 7. The upright eharaeter in other plaees, Nos. 1838 and 1839, stands for con, brother, and therefore these three elharaeters represent слн⿱, brothers, and in this group the eity CNH , or Esne.
727. The same; E.I. 4, 4, where it is a title of Knef.
728. A title of Horus, meaning lord of some eity; M. H. i. 31.
729. Probably lord of Egypt, the country overshadowed by the winged sun; a title of Pthah, $H .70, \mathrm{U}$ v ; and of Horus, II. $72, \mathrm{~K}$ y.
730. Lord of Mendes, a title of the god Mando; M. H. i.

33．The dog－headed seeptre may have the foree of A ；the os－ trieh feather on the top of it，of MEN；which，with the D or T following，becomes amende，or Mendes．The square eharaeter is the determinative sigu for the fields of Lower Egypt（see No． 770），and it thus distinguishes Mendes from Hermonthis，where the same god was worshipped．

731．The same；＂In the fiftecntll year，on the twenty－fifth day of Mesore，in the reign of the priest the lord of Mendes，＂ $I I .43, \mathrm{Q}$ f．The king meant is Tacelothe of Bubastis．

732．Lord of Thebes；E．I．21，1．It perhaps eontains the word BekI，city．

733．The same；E．I．9，12．Instead of the word＇lord，＇we have the prefix M\＆，belonging to．

731．A title before the first name of Amunothph II．；$H .13$ ， where it is used for No．704，Neß ӨO，lord of the world．Thus ゆ\＆丁，a leg，represents in sound $\downarrow \&$ 日○，the world．

735．A title given to Amunothph III．；E．I．24，a 1，mean－ ing lord of some blessings．

736．A title given to Psammetiehus；H．7，S p．It is the same as the last；the seeptre is symbolical for power，and is used for＇lord．＇Or these eharacters may mean power and blessings rather than a title．

737．King of heaven；＂Horus，king of heaven，＂M．II．i． 31．It is the same as No．712．

738．King of the world，a title of Ptolemy Cæsar；M．R． 23．It is the same as No．705．

739．Country，or sometimes city．When used as a letter it is a K ，and it stands for $\mathrm{K} \& \mathrm{Q}$ ，land．

740 ．The same in the dual，always meaning Upper and Lower Egypt；＂The gods of the two countries，＂E．I．35，a 13 ；also E．I． 16.

741．The same，in the plural ；E．I．38，8，where it means the eities of Upper Egypt，as distinguished from No．767，the fields of Lower Egypt．See No． 769.

742．Upper Egypt；E．I．36，17．The twig is distinetive of the upper part of the country．See No． 642.

743．Lower Egypt，opposed to the last in the same quotation．
744. Upper and Lower Egypt; H. 13, G v. One plant is probably a lily, and the other a lotus. By a mistake of the artist they are here drawn alike.
745. The same; "In the temples belonging to Upper and Lower Egypt," E. I. 72, 10.
746. The earth ; "Guardian of the temples in Amenti and on earth," E. I. 117, 10. Probably also country, like No. 739; "The gods lords of the country," E.I. 2; and in R.S. 14.
747. The determinative sign for country, used ehiefly in the ease of foreign lands out of Egypt.
748. The same, in the plural ; B. 33.
749. The same, often following the name of a foreign country. The bent finger is a T ; the whole is the word $\Theta \mathrm{O}$, land. See No. 909.
750. The same ; "The people of the land of the Sharemo," B. 43, 20.
751. The same, in the plural ; B. 43, 12.
752. The same; "Guardian of the land," E. I. 22, 9. This is also $\theta$, the land.
753. The same, in the dual; "The royal daughter of the lord of the two countries, Psammetieus deceased," E. I. 58, 2.
754. The same, in the plural; " King of the countries of Amenti," E.I. 57, 10. This elearly proves that the former group was the dual, though in some other eases the two strokes are in the singular, as in the following.
755. Upper Egypt, being known by the peeuliar reed; "Anubis of Upper Egypt," M. H. i. 18.
756. The same; "Isis the great mother-goddess, Anubis of Upper Egypt, and Anubis of Lower Egypt," E. I. 39, 6.
757. Lower Egypt, known by the lotus, in the sentence last quoted.
758. Ethiopia; it is spelt Sabae-Tho, or the land of the god Sabae, E.I. 37, 1, an inseription in honour of Seveehus, king of that eountry.
759. Upper and Lower Egypt; "It has pleased the priests belonging to Upper and Lower Egypt," are the first words of the enaetment of the decree on the Rosctta Stone, line 5.
760. The same ; E. I. 36, 13, and E. I. 37, с 2.
761. Upper Egypt, distinguished as before, and also by the peculiar erown; "Priest of Upper Egypt and of Lower Egypt," E. I. 79, 6.
762. Lower Egypt, in the sentence last quoted.
763. Country; "An offering of the country to his father," H. 88, where King Amyrtreus is presenting this eharaeter to the god Thoth.
764. The same, in the plural; "Like the heavens, the everlasting lord of the countries of the eonquered people," B. 34 .
765. Country; "Reeeived the country of the kingdom from his father," meaning the territory annexed to the crown, R. S. 10.
766. The same; "On his investiture in the temple with the country of the kingdom," R.S. 9.
767. The same, in the plural; "Clothe the statue for the eeremonies like to the gods of the country," R.S. 7. In E.I. 38, 8, these characters mean the fields of Lower Egypt as distinguished from Upper Egypt.
768. Perhaps country; "From the new moon of Thoth during five days in every country," R.S.S. 12. See No. 788.
769. Upper countries; E. I. 38, 8. For the word upper, see No. 1381.
770. Lower countries; E. I. 38, 8. For the word lower, see No. 1385.

7\%1. Upper and Lower Egypt; E. I. 73, 11. The ass's head is an 0 , from EICU, an ass.
772. Egyptinns; "To the gods of the Egyptians," E.I. 61. It is spelt achemo, and henee $\mathcal{X}$ Hels, Egypt.
773. The same; "Belonging to Thebes of the Eyyptians," E.I. 9, 12.
774. The same, with a different form of the CH; E.I. 102, $A 1$.
775. The same ; "Thoth, lord of the Egyptians," E. I. 4, 2. This is a contraction of the former groups by the omission of an N .
776. The same ; "By this it is known that it is lawful for the Egyptians to honour" [the statue of King Ptolemy], R. S. 13.

This group is of two words, and seems to be literally ' the Egyptians of the land.'
777. The same; "By this it is known that it is lawful for the Egyptians to honour the two gods," meaning Ptolemy Epiphanes and his queen, Salt's Essay, pl.5. This inseription, of which but a small part remains, seems to have been a eopy of the Rosetta Stone, but made a few years later, after the king's marriage.
778. Egypt ; "Anubis, lord of Eyypt," E. I. 25̃, 2. The last two letters are т 0 , the land.
779. Egyptian Thebes; E.I. 11, 12. For Thebes, see No. 806 ; see also No. 537.
780. Egypt ; "The gods, rulers of Egypt," E. I. 30 (third part). It is literally ' the land of the Egyptians.'
781. The same ; E. I. 31 (second part).
782. The same; E.I. 31 (seeond part).
783. The same ; E.I. 30 (first part).
784. The same ; "A gift dedieated to Anubis, lord of Egypt," E.I. 14.
785. The same ; "The boats of Egypt," E. I. 28 (second part).
786. The same, in an hieratic inseription ; E. I. 52,53 , and E. I. 53, a 5 . The fish is another form of the letter m.
787. The same; "Amasis beloved by Nef, lord of Egypt," H. 42, G y.
788. The same; E.I. 10, 15.
789. The same ; E. I. 12, 2. In these there is a letter N not easily explained.
790. The same ; " Miamun Rameses II., the great king, lord of Egypt," M. R. 116, 14.
791. The same; "Anubis of Lower Egypt, Anubis of Thebes, Anubis of Ethiopia, and Anubis of Egypt," E. I. 72, 4.
792. The same; E.I. 72, 3. Compare No. 790. This form of к has here the foree of кам, as it has in the word Black, No. 1714 .
793. Egyptians, one of the four raees of men who together formed the subjeets of the kingdom ; M.R. 157, and B.42. In M.R. 158, they have a fair skin. This word is written baek-
wards; the first letter is a $\mathbf{T H}$, used instead of the guttural $\mathbf{C H}$.
794. The same; M. R. 157. A tribe of red men well elothed.
795. Egypt ; "The priests of the temples of Egypt shall wear crowns during the proclamations," $R . S .12$; also R.S. 7, R. S. 8, and R.S. 14. This compound word is not easily divided into its parts. The last character, the ring, in which a king's name is usually enclosed, has the foree of P\&r, a name, and, with the two characters before it, may mean Iupweer, a man.
796. The same; "Honour to the gods, lords of Egypt," E.I. 72, 13.
797. Theban ; the word following in the inscription is probably 'mincs,' $B .50,11$. It is spelt ranres, perhaps peeephc, Theban.
798. Eaypt ; "To be named Ptolemy the defender of Egypt," R.S. 6. Also Lower Egypt ; E. I. 4, 4, where Upper Egypt is mentioned separately.
799. The same; "Horus the defender of Egypt," H. 65, Fk.
800. The country of the winged sun, meaning Upper Egypt, or perhaps Thebes. Horus is lord of this country ; E. I. 4, 4.
801. Thebes; "Beloved by Anubis, lord of Thebes," B. 40, 10. It is the word abo, city, which, with the article prefixed, becomes tabo, or Thebes. The word still remains in Medineh Tabo, the village in the western suburb of that eity.
802. The same; "Osirtesen III., beloved by Osiris the righteous judge, lord of Thebes," E. I. 6.
803. The same, meaning also the Thebaid, or Upper Egypt; "Thoth, lord of the priests; Nef, ruler of Upper Egypt," E.I. 39, 7.

80t. The same, without the determinative sign of a country; "A gift dedicated to Osiris, ruler of Amenti, great god, lord of Thebes," E. I. 47, а 2.
805. The same; E. I. 57, 6.
806. The same; E.I. 23, a 4. It is literally ' the city of the temple of Ra,' which name was afterwards contracted into 'the city.'
807. The same; "The chief of the temple in Thebes," E. I. $56, \mathrm{~A} 2$. The second character is usually p , but here B .
808. The same; "Anubis of Lower Egypt, Anubis of Thebes, Anubis of Ethiopia," E. I. 73, 4.
809. The same; "The ehicf of the lands of Thebes, in the reign of Chofo," B. 33, 31. In this and other groups the double $T$ would seem to have only the foree of a single $T$.
810. The same; "Saered to Athor, queen of Thebes," M.R. 115.
811. The same; "In the temples of Upper Egypt," R.S. 11. The pomegranate has the foree of AB, see No. 470.
812. Thebans; "The gods of the Thebans," B. 45, 5. This is the word peeerib\&KI, man of the city. The first sitting figure is the word pese, man, and the second is the determinative sign. See No. 1771 for the same double figure.
813. The same; "The goddess the great queen of Thebes," H. 67, Li. It is spelt в к, being perhaps B\&KI, a city.
814. The same, the name of the goddess of Thebes; M.H. i. 49. It is spelt APT, with the determinative sign for a eity, and is to be read tape, as the artiele, whieh ends the hieroglyphical word, is at the beginning of the Coptie word.
815. The same; "Saered to Amun-Ra the ruler of Thebes," M.R. 86. An inseription of Rameses III. in that eity. This seems to fix the meaning, although the throne seems to point to a eity dedieated to Isis.
816. The same; "Athor queen of Thebes," M. R. 86; also M. R. 122.
817. The same; "The daughter of the priest of Amun, in Thebes," E. I. 53, в 10.
818. The same; literally 'the eity of Amun,' E.I. 27, 12. It may however be the eity of Ombos.
819. Upper Egypt, or the land of the Copts. It is spelt k fo. In the procession of men bearing gifts to Thothmes III. one tribe is from this part of the eountry; Wilkinson's Anc. Egypt., i. pl. 4.
820. Lower Egypt; "An offering to Osiris, lord of Lower Egypt, great god, lord of Upper Egypt," E. 1. 18, 1. As Lower Egypt is mentioned first, the tablet was probably earved in that distriet.
821. The same; "A gift dedicated to Osiris, ruler of Amenti, lord of Upper Egypt, and lord of Lower Egypt," E. I. 39, 6.
829. The same; E.I. 15, 1.
823. Lower-Egyptian; "Writing for Lower-Egyptian proelamations," R.S. 1 \%. Here the Greek translation has 'letters Greck,' which means the same, as Greck was the common language of Lower Lgypt in the time of the Ptolemies. See No. 743, Lower Egypt.
8.4. The same, in the sentence just quoted, in the other copy of the Deerec in the temple of Venus at Phile; Salt's Essay, pl. 5.

8:25. Lower Egypt; "Anubis of Lower Egypt, Anubis of Thebes, Ammbis of Ethiopia," E. I. 73, 4. The stroke through the three o's is an N. It is the word orerit, lower; and henee possibly oresnur, Greck, though this may be the word ' Ionian.'
826. The same; E. I. 98, 1, and E. I. 106, 3.
827. The same; "Libation to Pthah, ruler of Lower Egypt," B. 56.
828. The same ; E. I. 27, 12, and E.I. 4, 14.
899. Meroe, meaning Upper Egypt, which was onee so ealled; E.I. 16.

830 to 852. These are the names of Egyptian cities, taken from three lists, arranged geographically, for the most part from south to north, on the walls of the temples of Kalabshe, Dendera, and Edfou. On the latter temple above one hundred and serenty cities are mentioned as sending their offerings; but as most of them are. unknown, and perhaps of less importance, they are not here given. See Harris's Egyptian Standards.

830 may be Kababshe.
831. Samnch, as known from inseriptions in that eity.
832. Latopolis, where the fish was worshipped.
833. Hermonthis, the eity of which the god Mandoo is usually
834. Coptos.
[called the ruler.
835. Dendera.
836. Abydos.

837, 838. The same.
839. Ombos.
840. Lyeopolis.
841. Aphroditopolis, with the eow, the symbol of the goddess Athor.
842. A town between Cynopolis and Lyeopolis, perhaps Speos Artemidos.
843. Cynopolis, where the dog was worshipped.
844. Memphis.
845. Sais. The arrow is the letter s .
846. Perhaps Naueratis, a eity attaehed to Sais, whieh might be ealled the Greek Sais.
847. Thoum. The erocodile's tail is Chem, whieh, to ears unused to the guttural, had the sound of Them.
848. Heliopolis, where a bull was worshipped.
849. Momemphis, where a saered eow was kept, whieh is here distinguished by the ealf from the bull of the former eities.
850. Phylæ, or Boulae, which two names are perhaps the same.
851. Citx, spelt abo. What eity is meant is doubtful, for there were many besides Thebes that bore that name.
852. The same, being a part of other names in the abovementioned lists. The pomegranate has the foree of A B, as in No. 4.68.
853. The name of a eity in whieh the mouse-headed goddess was worshipped ; M. H. i. 20. Perhaps the eity of Athribis.
854. The name of a country, some part of Egypt ; E. I. 4, 2.
855. The same; E. I. 4, l.
856. Memphis ; E. I. 4, 13. It is spelt m Nef. The stroke within the $m$ is the $N$.
857. The same; "Pthah, ruler of Memphis," B. 56.
858. The same, being the word eeercy , followed by a pyramid, the distinguishing eharaeter of that eity ; E.I. 105, 15.
859. The same; $E . I .72,11$. The first eharacter may perhaps be the syllable men.
860. The same; E. I. 27, 12.
861. The same; E.I. 4, 4.
862. The same; E. I. 3.
863. The same; E.I. 27, 12.
86.1. The same, literally 'the city of the temple of Pthah'; E. I. 4, 2.
865. The same, literally ' the place of Pthal'; " Going by barge to the palace of Memplis," R.S. 9. The last letter is ees, a place.
866. The name of a city of which Mando is said to be the god ; E. I. 35. а 5, and E. I. 37, в 1. Evidently Hermonthis, in Upper Egypt. See No. 730, Mendes, the other city in which Mandoo was worshipped.
867. Perlaps Syene; the goddess Athor is called queen of this city in an inseription at Philæ, $H .64$, L u.
868. The name of a eity ; Denon, pl. 118, c. Probably Latopolis. See No. 832.
869. Probably the city of Atarbechis ; E. I. 107, 24.
870. The same; E. I. 106, 5 and 14.
871. The name of a city; B. 56. Perhaps Hanes, Tapehancs, or Daphne.
872. The same eity; M. H. i. 35. Sabak-Ra was worshipped there.
873. The same; E.I. 16. It is spelt Henaith, and is the city called by Isaiah (ch. xxx. 4) 'Hanes.' If we prefix the word Tape, the city, it becomes Tahpenes.
874. The same; E.I. 16.
875. The same ; E.I. 16. As it is here followed by the charaetcr used as the determinative sign of the goddess Neith, we sce that Henaath was only anotlier way of spelling that goddess's name. In 1 Kings, ii. 19, we are told that Tahpencs was the name of the Egyptian queen; but perhaps her real name was Neith ; the writer may have been misled by the name of the eity.
876. E'Sioot; "Typhon, lord of E'Sioot," M. H. i. 51. The word is spelt HS, a house, and creve, a dog.
877. The city of Sav, called also Zoan and Tanis; "Belored by Horus-Chem, lord of the land of San," B. 40, 8, an inseription in that city.
878. The same ; Rosetta Stone, lines 4 and 7, where however no city is mentioned in the Greek translation.
879. Probably Tentyra ; B.56. Pthah is ruler of this among other eities.
880. The same ; "The Nile, the great god of Tentyra," B. 18. " Honour to Isis the great goddess, mistress of Tentyra," B. 21. Both quotations are from inseriptions in this city.
881. The same ; B. 22. An inseription from the same city.
882. The eity of Sais; "Neith the queen, the lady of Sais," E.I. 16; also E.I. 33, c l ; inseriptions which confirm Plato's remark that Minerva of Sais was Neith.
883. The same ; E. I. 33, с 2.
884. Perhaps the same ; E. I. 4, 4, where Nef is called lord of this city. The branch of the Nile which flowed by Sais was ealled the Agathodæmon, or good spirit, or Nef, and the eity at its mouth was in his honour named Canopus.
885. Perhaps the same ; E. I. 23, в 2.
886. Ruler of Sats; E. $I .23$, b 2. Perhaps indeed we may have here only half of the name of the city.
887. Hermopolis, or Oshmoonayn ; the cight bars have the foree of cyeerrs, eight; "Thoth, lord of Hermopolis," M. H. i. 26 .
888. The same ; M. H. i. 26 and 43.
889. Lord of Oshmoonayn, a title of Thoth, in an hicratie MS.; $H .5$.
890. The city of Esne ; E. I. 9, 6. See the force of this eharaeter in No. 1837.
891. A part of Egypt, from whieh eame one of the four races of men who are bringing gifts to Thothmes III. in the great proeession; Wilkinson's Anc. Egypt., i. pl.4. They are the Nubians, elothed in the same way, but less richly than the people of the Thebaid. Some of their gifts are from southern Africa, but the obelisks from the quarries of Syene prove that that eity was within the land meant. It perhaps reached from Silsilis to Abosimbel.
892. Perhaps the same ; E. I. 27, 11 ; also E.I. 48, a 3.
893. A eity probably in the same neighbourhood, of which Sabak the erocodile was god; E.I. 53, B 13. The first letter, b, is the word abo, city.
891. Ethiopla ; "Osiris, lord of Ethiopia," E. I. 25, 1, and L. I. 80, 2. It is spelt т т o, perhaps the word eocucy.
895. Ethoplins ; mentioned among other nations, B. 44, 4.
896. The same; "Lord of the eonquered Ethiopians," B.
897. Ethiopla; B. 39.
[45, 14.
898. The same; "IIonour to Sabak the crocodile, lord of Ethiopia," II. 60, E e. The first eharaeter is ©оช Hence the name of the country is the same as in No. 895.
899. The same; E.I. 23, в 2. As the landmark is Tocy, we thence have eowey, Ethiopia.
900. The same ; "Priest of Nef, lord of Ethiopia," E. I. 73, 14.
901. The same; "Belored by Anubis, lord of Ethiopia," E. I. 6.
902. The same; "Thothmes III., beloved by Thoth, the rigliteous ruler of Ethiopia," H. 93. An inscription from Samné in that eountry.
903. A eity of Ethiopia conquered by Amunothph III.; E.I. (sceond scrics) 26.
904. Perhaps the samc country; E. I. 23, в 2.
905. The same ; E. I. 73, 4. It is here ealled' the land of Seb,' from снßs, a sword.
906. A eity in which Thoth was worshipped ; H. 88. An inseription from Mons Troïeus, opposite Memphis.
907. A southern eity, eonquered by Amunothph III.; E. I. (second series) 26. Perhaps Silsilis; it is spelt Sibsil.
908. Perhaps Phile, from the same list of eonquered eities. It is spelt bali.
909. The eountry of the Rebo, probably Arabia; M. R. 142.
910. The same ; Wilkinson's Anc. Egypt., i. 365.
911. Another part of Arabia; M. R. 142, and B. 44, 25.
912. The country of an eastern people, with the Persian headdress, armed with round shields, spears, and swords; perhaps Seythians or Tartars, or the people whom Pliny (lib. vi. 20) ealls Tochari, or Attacori, and places in Bactria. Wilkinson's Anc. Egypt., i. 365.
913. The same ; Anc. Egypt., i. 365.
914. A pcople conquered by Rameses; B. 60. They dwelt to the south of Egypt.
915. Negro-land ; "The divine beneficent conqueror of Ne-gro-land," M. R. 111, where Rameses III. has a negro at his feet suing for mercy. This word is $\epsilon \ominus \& \gamma \underset{y}{ }$, Ethiopia, which may perhaps be the same word as 'Cush.'
916. Negroes; written beside a group of them, M. R. 156. Here the letters are placed in the unusual direction: we begin to read at the animal's back.
917. Negro-land; M. R. 142.
918. The same; M.R. 142.
919. The same; M. R. 142. The figure is that of a captive, with his arms tied behind.
920. Perhaps Lydians, a people on the borders of Egypt, mentioned in Genesis x. 13 as sons of Mizraim; and again in Jercmiah, xlvi. 9, as Lydians, who bend the bow; "Lord of the land of the Lydians," H. 41, G m ; an inscription of the rcign of Thothmosis I., from which we learn that this tribe was already subject to Egypt. They were perhaps the same as the Trogloditæ.
921. The same; one of the four tribes that are bringing gifts to Thothmes III., Wilkinson's Anc. Egypt., i. pl. 4. Their gloves, horse, chariot, and bear, prove them an Asiatic people, of a colder climate than Egypt. Their elephant also is Asiatic, as the African elephant had not yet been caught and tamed.
922. The same; 13.42 ; also $S-E$. 1, where a rare bird in a cage is named after this country.
923. Perhaps Lydian, having an adjective termination; B. 33, 54 .
924. The name of a country, perhaps Syria ; B. 33, 41.
925. The same ; B. $34,45$.
926. Perhaps Syrian, having tne adjective termination; $B$. 33, 13.
927. Perhaps Babylon; "Kesitas from Babylon" are mentioned among the booty, $H .42, \mathrm{~S} \mathrm{~m}$.
928. An Arab race ; M. R. 143. Perhaps the original of our word 'Saracens.'
929. Perhaps the same; Wilkinson's Anc. Egypt., i. 365.
930. Perhaps the same; S-E. 5, 20.
931. Perhaps the same; a nation conquered by the Egyptians ; 3. 43, 20.
932. The same ; B. 44, 1 .
933. One of the four tribes usually mentioned together; E. 1. 63, and B. 42.
934. A land eonquered by Rameses; S-E. 5, 6. It is spelt LMNN, and might be cither Lebanon or Libyans.
935. Another land conquered by Rameses; S-E. 5, 16. Perhaps Canaan.
936. A nation conquered by the Egyptians; B. 44, 4.
937. A people in the neighbourhood of Egypt ; B. 45, 25. Perhaps ero, mercenaries.
938. The usual determinative sign for water. Each charaeter is a pieture of the waves, and at the same time the letter N . In Coptic, water is $\boldsymbol{\mu} \mathrm{o} \mathrm{\gamma}$; it perhaps originally was noun. We still have rorrs, deep; and Horapollo says that 'Noun' was the name of the Nile.

939, 940 . Water, in the plural, meaning perhaps washings; E.I. 31, 3. From eewor, water.
941. Dews of heaven; "Thy name is child of the dews of heaven," E.I. 118, 4; also E.I. 9, 14. It is spelt like erorr Grrie, distilled water.
912. One of the waters of Egypt, whether river, lake, or canal ; E. I. 106, 7. Or, as it may be translated great waters, it may mean the sea.
913. Lakes; E.I. 106, 7. From Beßs, a cistern, or ß\&\& Be, tasteless, without salt.
944. Deep waters, from \&B6e, deep; though perhaps it may be the same word as the last; Dr. Lee's Triple Mummycase, fig. 15, 48.
945. Fiery waters, or the lake of fire, from peuke, to burn; Triple Mummy-case, fig. 15, 47.
946. Waters of Athor; Triple Mummy-case, fig. 15, 49.
917. The same waters, named after the goddess Athor; E.I. 106, 7 .
948. The Nile, literally the waters of Ethiopia; B. 36, where it is written in the river, whieh is well marked by the erocodiles swimming in it, and is high enough up the country to have a bridge over it. See Ethiopia, No. 895 .
949. Groves ; E. I. 29 (first part). Perhaps of jasmine trees, from \&cee, jasmine.
950. Hills ; B. 44, 25.
951. Boundaries; B. 44, 25. From Bò, a limit.
9022. A fortress; it begins the name of several eities, perhaps from TOr×O, to guard; S-E. 5, 16 and 18.
953. Year, as used in dates; "In the thirty-ninth year of the king Osirtesen I.," E.I. 80, 1. "In the seventh year, on the seventh day of Meehir, of the reign of Ptolemy Philopator," E.I. 48, A 1. This is the eivil year: it had three hundred and sixty-five days only; and lhenee, for want of a leap-year, the newyear's day was always moving. We learn from the writings of the astronomers, who always date by the years of the king's reign, that these years began on the moveable new-year's day, and therefore that the first year of every king's reign was a short year, measured from the day of his aceession to the last day of the year. The first eharaeter is a palm-braneh, and the last is the determinative sign.

954 . Year, used for intervals of time, and not in dates; "Aged fifty years, six months, and five days," E.I. 48, a 10. This is the Greek évlavtos, as the former is $̇$ étos.
955. The same; "Aged sixty-four years," H. 49.
956. Last year; "In the last year in the month of Chœae of the illustrious reign of King Ptolemy," E. I. 4, 5. The last eharaeter is the word $\Phi \& \epsilon$.

95\%. Yearly; "Yearly in the first season, from the new moon of Thoth, during five days," R.S. 12. The word 'year' is made 'yearly' by the prefix тe, as $\lambda$ \&eems, year, beeomes єтє $\boldsymbol{\tau}$ \&eems, yearly.
958. Perhaps the same; "Yearly, in the reign of Amunmai Thor III.," E.I. 6.
959. The same; "The yearly processions by barge on the Nile," B. 59.
960. Ye.rr ; B. 59 . It will be observed that the stag has between his horns the palm-branel, the character for ' year'; and Cheremon says that stag means a year. See page 23.
961. Festivals at which the palm-branches were earried; $B$. 25. Rompi, goddess of the year, was mistress of these festivals.
962. New moon ; "Thy name is the new moon," E.I. 118, 7. This figure is aceording to the remark of Horapollo (lib. i. 4), that the new moon, when it has moved fifteen degrees from the sun, that is, one day after its eonjunction, appears with its horns erect. This is more particularly true in the latitude of Egypt. In our northern latitude we draw the ereseent like the letter C. The old moon is here within the horns of the new moon, as if in a boat; and hence the custom of representing the constellations when rising heliacally as if in boats. See No. 1049.
963. The same; "Like the new moon," B. 58. The determinative sign is preceded by the word 502 , moon.

964 . The same; "She is Horus, she is the moon, she is Thoth," E.I. 116, 26.
965. The changing moon, or moon at its change; "Thy name is the changing moon," E.I. 118, 3. From cywb, to change.
966. The moon, as it forms part of the word month. We may remark that the planet is never seen in this position in consequence of the sun's rays. But as No. 962 is the new moon when setting, this may have been supposed to be its unseen figure when

967. Monnes, used in deseribing a person's age ; H. 48. Again, without the plural sign, H. 49.
968. The same; "Aged years fifty, months six, days five," E. I. 48, a 10.
969. Monthly ; R.S. 13. The word 'month' is made ' monthly' by the same prefix as that by whieh ' year' was made ' yearly,' in No. 957.
970. The same; R. S. 11.
971. Perhaps month; "In the year when he was appointed priest for the month in Memphis," E.I. 73, 11. From €Bot, a month.
972. Nearly the same, in the plural ; E.I. 73, 6.
973. Fortnight, or half month, often mentioned in conneetion with the word month ; E. I. 104, 3.
974. The same; E.I. 92, 5, and E.I. 108, 2.
975. Probably a week; it follows the words ' month' and 'fortnight,' E.I. 92, 6. It is spelt U A K s, from orxoc, a half, meaning a half fortnight. That the early Egyptians were not without this division of time is probable from their mourning seventy days. Later in their history we know that they used a week.
976. The same; E.I. 104, 3, and E.I. 108, 3. It is spelt $\mathbf{u} \mathrm{K}$, and may even be the original of our word 'week.'
977. This and the following eleven groups are the names of the twelve months on the astronomieal seulpture in the Memnomium ; B. 58 and 59. They are arranged in three sets of four eaeh, distinguished by the eharaeters whieh were symbolieal of the three seasons with whieh, at some early period of Egyptian history, they were supposed to be permanently adjusted. The first four have a eharaeter denoting standing eorn or vegetation ; the seeond four the eharaeter for housing, or harvest ; and the third four the eharaeter for water, or inundation. This seheme of names is taken from the natural year, whieh is divided into three nearly equal seasons, that of inundation, that of vegetation, and that of drought.

As the eivil year had three hundred and sixty-five days only, the new-year's day was always moring. In A. D. 138 the newyear's day was on our 18th of July ; and Censorinus (De die natali) tells us that that was the proper day for the moveably new-year's day to fall upon. Of eourse in four times three hundred and sixty-five, or one thousand four hundred and sixty years before that time, the moveable new-year's day had onee before fallen on the 18th of July. This was in the year b.c. 1322, whiel Theon the astronomer ealls the era of Menophra. The interral between these two eras was ealled a Sothie period. We might naturally eonjeeture that at the era of Menophra the ealendar had been reformed; but if it were so the names of the months were not made eonformable to the seasons of the year, as will be
seen in the following ealendar, arranged for the first year of the Sothic period. The four months which bear the character of vegetation there fall in the season of inundation.

CALENDAR for the years b.c. 1322 and A.D. 138 , each being the first year of a Sothie period.

| nitural yean of 365 days and a quarter. |  |  | civil year of 365 days. |
| :---: | :---: | :---: | :---: |
| 18 July <br> 1 August <br> 17 ," <br> 1 September <br> 16 ," <br> 1 October <br> - 16 , <br> 1 November <br> 15 ," <br> 1 December <br> 15 ," <br> 1 January <br> 14., <br> 1 February <br> 13 , <br> 1 Marcif <br> 15 ," <br> 1 April <br> 14 , <br> 1 May <br> 14 ,, <br> 1 June <br> 13 ," <br> $1 J_{\text {ULY }}$ <br> 13 ," | The Dog-star rises heliacally. <br> The Nile overflous its banks, enters the canals, and inundates the fields. <br> The Equinox, Sept. 24. <br> The waters begin to retire. <br> Barley, peas, and wheat are sown. <br> The pools are seen covered with the broad leaf of the Nymphea lotus. <br> Peas ripen. <br> Barley gathered. <br> The Equinox, Mar. 20. <br> Wheat gathered. <br> The Nile begins to rise at Syene. <br> Longest day, June 21. | 答 | 1 Thotif. <br> 1 Paophi. <br> 1 Athyr. <br> 1 Cheac. <br> 1 Tybi. <br> 1 Meciir. <br> 1 Pilamenotii. <br> 1 Pharmuthi. <br> 1 Pachon. <br> 1 Payni. <br> 1 Epiphi. <br> 1 Mesore. <br> Five days. |

If the civil year had the same length before the ycar в.c. 1322 as after, we should know that it was in the year b. с. 1849 that
the names of the months agreed with the seasons; but unfortunately it is not known how long before the year в. с. 1322 the length of the eivil year was thus fixed. We find these names of the months, however used, on the very earliest of the Egyptian monuments.
977. Thoth. 981. Tybi. 985. Paehon.
978. Paophi. 982. Meehir. 986. Paÿni.
979. Athyr. 983. Phamenoth. 987. Epiphi.
980. Chœae. 984. Pharmuthi. 988. Mesore.

The names and order of these months are found in Josephi Hypomnesticon, in Fabritii Codex Pseudepig. Vet. Test., and in Ætius, iii. 4, 48.
989. This charaeter, which must have originally meant the season of vegetation, being now a portion of the eivil year, means the first third of the civil year; "Amnually in the first portion of the year, from the new moon of Thoth, during five days," R.S. 12. When this deeree was made the year began about the 10th of Oetober.
990. Thorн, the same as No. 977 , in the sentenee just quoted.
991. Thote ; "In the seventeenth year in the reign of King Osirtesen I., in the month of Thoth," E.I. 86, 1. This is one of the earliest of the Egyptian inseriptions now remaining to us, and we see that these names of the months were already in use. This more aneient form of the word however retains the preposition of. It is literally the first of vegetation.
992. Paophi, the same as No. 978; "Also on Paophi the seventeenth, when his majesty reeeived the country of the kingdom from his father," R. S. 10.
993. Tybi, the same as No. 981; "On the eighth day of Tybi," E.I. 4, 14.
994. The same; "On the year XXXIX., on the seventeenth day of Tybi," H. 48, 1.
995. The same; "In the year XX., on the thirteenth day of the month of Tybi, in the reign of King Rameses II.," B. 17, 1 .
996. Mechin, the same as No. 982; "In the year VII., on the sixth day of Mechir," E. I. 48, a l. The eommon names of these months, it will be observed, are not the same as the hiero-
glyphical names. Several of them are from the Hebrew, borrowed perhaps from the sehool of Heliopolis. This is בט, rain, a name quite unsuited to the elimate of Egypt. The тн and Cr are interehanged, as in Paehon, Chem, Champsi, and other words in this Voeabulary.
997. The season of inundation; "The same season of inundation" is one of a sueeession of dates, $H .41, \mathrm{G}$ g.
998. Piehon, the same as No. 985 ; " In the year LXII., on the twenty-ninth day of Pachon, of King Rameses II., beloved by Osiris, ruler of Amenti," E.I. 8. The name Pachon is $\boldsymbol{j}$, fructifying. Here we may remark that this ligh date by no means proves that the king reigned so long. As he is ealled 'beloved by Osiris,' he was probably dead; his sueeessor may have eontinued his series of years.
999. Parni, the same as No. 986; "Born on the twentyfourth day of Païni," E.I. 48, a 10. The name of Paÿni is בבי, fruits.
1000. The same, literally 'the tenth month'; it is written under this month in the zodiae of the Memnonium, B.59. Perhaps from еен , ten.
1001. Epipni, the same as No. 987 ; "In the year VI., on the fifth day of Epiphi, in the reign of Queen Cleopatra," E.I. 4, 12. The word Epiphi is ב・ユト, corn.
1002. The same ; E.I. 73, 13.
1003. Mesore, the same as No. 988; "On the appointed last day of Mesore, the birthday of the priest living for ever," $R . S .10$. The day on whieh his birthday was appointed to be kept is here meant. The word Mesore is the Egyptian name for the eonstellation of the Bull. See No. 1037.
1004. Day ; "Shall worship the statue of the king thriee a day," R. S. 7.
1005. The same; "For fifteen days," E.I. 48, a 7. The first two letters are the word ęoor, day.
1006. The same; "Aged years sixty, months six, days five," E.I. 48, a 10. Also daily ; "Regulating the daily eeremonies," R.S. 3.
1007. The same; "Aged years sixty-four, months eight, days
twenty-six," H. 49, P. In this sentenee the word is used both before and after the numerals.
1008. First day; "From the first day of Thoth, during five days," R.S. 12. In the Greek this is translated " the ner-moon day."
1009. Last day; "The seventeen last days of the month," R.S. 11 ; also R.S. 10. The first eharaeter is an H , for the word よ\& $\epsilon$, last.
1010. Five days; " From the first day of Thoth, during five days," R. S. 12.
1011. Birthday; "On the appointed last day of Mesore, the birthday of the priest living for ever," R.S. 10. See Born, No. 1808.
1012. His name-day; "Clothe the statue for the eeremonies like to the gods of the country in the processions, both on the aceession-day and on his name-day," R. S. 7. See Name, No. 1944.
1013. Hour; "Honour to the hour of the evening star;" "The hour twelve of the sun is appointed for ;" "The hour ten of the sun is appointed for," M.H. i. 33. It eontains the word s\& $\gamma$, time, followed by a star as the determinative sign, and is preceded by the word appointed.
1014. The apponnted hour; "The morning star, its appointed hour of going forth," E.I. 59, 38.
1015. The same, written more shortly ; E.I. 29 (seeond part).
1016. The same, in the plural; "The appointed hours of the rise of the day," E.I. 28 (first part). This group has the double plural termination eommon to the inseription from whieh it is quoted.
1017. Planets, or wandering stars; "Hapimen, guardian of the planets," E. I. 45, 15. From cycußT, to wander.
1018. The same; "From the setting of the planets, in the eity of Tanis," E. I. 57, 33.
1019. Evening star; "Thy name is the evening star," E. I. 118, 5. From pore $e$, evening.
1020. Perhaps the same; B. 34, 48. From cors poree, the evening star.
1021. Star of nigit ; "Thy name is the star of night," E. I. 118, 6. "Honour to the appointed hour of the star of niyht,"
 'star of heaven.'
102.. The same ; E. I. 28 (first part) ; also E.I. 11, 10. The star here is prettily drawn as a lamp hanging from heaven; a thought used by Lucretius, who calls the stars lumina pendentes lychni.
1023. Nearly the same; E.I. 28 (first part). From orccerr, night.
1024. The same ; E.I. 28 (first part). This is an abridgement of the last, and could hardly be understood without a comparison with it.
1025. Star of darkness ; E.I. 28 (first part), and E.I. 29 (sccond part). From KЄKe, dark.
1026. The same, in the plural ; E.I. 31 (third part).
1027. The same; "Thy name is the star of darkness," E.I. 118, 6 ; also $B .45,16$, with vowels of different forms.
1028. The same, with a different form of the lamp hanging from heaven ; E.I. 64.
1029. Star of light; E.I. 64. From Borßor, to shine, though not in the reduplicate form of the Coptic word.
1030. The same; E. I. 29 (second part). This more modern form is reduplieate, though we have an $m$ in the place of the seeond $\mathbf{B}$.
1031. Morning star, or rather star of the east; "Thy name is the morning star," E.I. 118, 5 ; also E. I. 59, 38. From eенеепегре, the east.
1032. The same; E. I. 53, в 29.
1033. Bright stars; E.I. 28 (first part). From cwcyeee, to burn.
1031. Star, or rather constellation; B. 59. Also part of the names of several constellations; henee cor, a star.
1035. Aries, on the zodiac of the Memnonium ; B. 59. From $\epsilon c \& \gamma$, a sheep; or better perhaps from $\mathbf{~ с н ~} \sigma$, a young ass.
1036. A star in the eonstellation of the Bull, called bright star, no doubt Aldebaran ; B. 59. From Gorbor, to shine.
1037. Taurus; "The rising of Taurus" is written by the side of a man standing in a boat, $B .58$. This figure is placed about a month later, or thirty degrees more easterly, than this eonstellation's plaee in the zodiae, because a star's heliacal rising is about that distance from its eonjunction with the sun. It is spelt m S R A, from ee\&CI, a bull.
1038. The same, in its proper place in the zodiae; B. 59 . In our figure the upper semieirele T ought to be a mouth R .
1039. The same, being the figure of the eonstellation, with its name ; $B .58$. This is not unlike the figure usually drawn on our globes. It is the mummy of a bull, which was little more than a bundle of straw thrust into the skin of his fore quarters, with a real head and horns. It was so made to save the very great expense of embalming the whole body.
1040. The rising of the Bull; B. 58. See No. 1061, To rise.
1041. Orion, written over the figure of a man in the attitude of this first character, striking at the bull with his spear ; B. 58 . The first character, Horus, has the force of or, and with the letters A, N, it forms the word Orion.
1042. Gemini, in the third sign of the zodiac ; B. 58. The dual form proves the name of the eonstellation.
1043. The same, in its proper place in the zodiae of Dendera; Denon, pl. 132.
1044. The same, in its proper place in the zodiae; B. 59. From 8\&'Tpeer, twins.
1045. The same; "Gemini rises," B. 59. This is spelt nearly like the last, but has only one star for the determinative sign.
1046. Sothis, the dog-star, over the figure of the goddcss Isis standing in a boat, which represents the heliaeal rising of this star at the beginning of the month of Thoth, or of the fourth sign in the zodiae ; B. 58.

This is supposed to fix the date of this zodiae, and of Rameses II., in whose reign it was made. It was in the year b. c. 1322 that the dog-star rose on the first day of the moveable month of Thoth; but it would perhaps be looking for morc exaetness than the zodiac of the Memnonium possesses, if we hope to deter-
mine its date from its astronomieal information. The upper half of this celebrated seulpture is divided into twelve spaces, over eael of which is written the name of a month; and within eaeh spaee is the sign of the zodiae, and the names of the stars in that part of the heavens. Under some of the montlis are also represented the constellations whiel then rise heliaeally, each in the form of a human figure standing in a boat. The zodiae begins with Phamenoth, the seventh month, beeause, as it would seem, the king was then born or erowned. Paÿni is in Aries, Epiphi in Taurus, and Mesore in Gemini. Sothis the dog-star rises heliacally on the first day of Thoth. Three other great stars, perhaps $a$ Leonis, $\beta$ Leonis, and $a$ Virginis, mark the beginnings of the three next months. Henee one of two things is eertain; either that this zodiae was made in the year в.c. 1322 , when Sothis rose on the first of Thoth, as here represented; or, being made some years later, when the eivil year had moved from the stars, it was made rather aceording to theory than aceording to observation, as if indeed the eivil months had been fixed. The latter is mueh more likely to be the true state of the ease, namely, that though the heavens and the months are deseribed as they were in the year в. e. 1322 , yet it was made some years later, when the months had moved from those seasons to whieh they were onee supposed to be fixed.

There are several arguments which go to prove the want of exactness in this zodiae:

First. If it were an almanae or pieture of the year, we ought to find, besides the twelve months, the five extra days, whieh eomplete the number of three hundred and sixty-five days in the year.

Secondly. The beginning of each of the first four months is marked by the rising of an important star. But the great star's do not happen to follow exaetly at those intervals.

Thirdly. This zodiae is divided into two parts, not at the equinoxes, but at the solstices. Now the error in determining the day of the solstice is ten times as great as that in determining the day of the equinox. We eannot hope to find any exactness before the time of Eratosthenes and Hipparehus, when the cqui-
nox was first noted by means of a gnomon parallel to the earth's pole, and a plane parallel to the equator.

Fourthly. In this sculpture the heliaeal rising of the dog-star is placed at the time of the summer solstice. The artist did not know that these events were separated by about twenty-eight days. It was in в. е. 1322 that the dog-star rose on the first of Thoth. It was in в.e. 1210 that the summer solstiec was on the first of Thoth ; henec the zodiae, if it proves its own date, gives this latter year, в.e. 1210, to the reign of Rameses II., with at least as great a probability as the ycar b. c. 1322.
1047. Sothis, spelt more at length; B. 59.
1048. Isrs, under the form of a eow in a boat, meaning the rising of the dog-star. It holds the place of the eonstellation Cancer in the zodiae and the planisphere of Dendera; Denon, pl. 130 and 132. In the epitaph on Isis, quoted by Diodorus, she says, "I am she that riscth heliaeally with the dog-star."
1049. The heliaeal rising of the dog-star, in the zodiac of Dendera; Denon, pl.130. The second figure represents the overflow of the Nile, whieh begins about the time of that star's rising. Like the figure of Aquarius in the same zodiae, it pours out two streams of water, and was perhaps borrowed from the astronomy of the Chaldees: it denotes rather the Tigris and Euphrates than the one river of Egypt.
1050. Perhaps Leo, a constellation that rises heliaeally a month later than the dog-star ; B. 58.
1051. Perhaps Libra, a constellation that rises two months later than Leo ; B. 58.
1052. Perhaps the figure of the Seales, in its place in the zodiae ; B. 58.
1053. Seorpio, in its proper place in the zodiac ; B.58. From сTEеeย次, a scorpion.
1054. Pifenix, in place of Sagittarius, in the month of Athor, or ninth sign of the zodiae ; B.58. It is the word Bers, a crane, or ibis.
1055. The same; E.I. 12, 12, where it is given as a title to the deccased.
1056. Aquarius, in its place in the zodiac; B. 59. From $\mathrm{C} \omega$, to water.
1057. The boat of Ra, in the last sign of the zodiac, in the place of Pisecs; B. 59. It may be doubted however whether this figure, like that of the phonix in the ninth sign, means a fixed constellation, or points out an event which took plaee at this time of the year.
1058. Saturn, or the star of Seb; B. 58. This is the planct to which we can give a name with the greatest certainty. It is mentioned twice in the zodiac of the Memnonium, once in Virgo, and once in Scorpio.
1059. Rising ; "The hours of the rising of the day," E.I. 28 (first part). From $\mathrm{c} \omega \sigma$, to rise.
1060. Setting; "From the setting of the planets in the eity of Tanis," E. I. 57, 33. From KWpc, to cease.
1061. Rises; "The constellation Gemini rises," B. 59. Hence Es反T, the east. This means rising heliaeally, or with the sun.
1062. The east, or Aurora; "Thy name is Aurora," E. I. 118, 4. From ei
1063. Sunrise, or Aurora personified, as shown by the woman's figure; "She is Alrora," E.I. 118, 27. From hor, the sun, and cyer, to rise.
1064. The same, mentioned with several stars; E.I. 118, 6. From ph, the sum, and рнт, to be born.
1065. This figure of a cynoccphalus on a column marks the summer solstice in the zodiac of the Memnonium, a little before the end of the civil year; $B .58$. When the waters covered the ficlds the monkey was driven to sit upon the top of the boundarystonc. Horapollo says (lib. i. 16) that a cynoeephalus was used to mark the equinox. See page 27. But the zodiac here quoted shows the nature of his mistake.
1066. Seven; "In the ycar seven," E. I. 48, a 1. The units from one to nine inclusive were expressed in this way.
1067. One; "The ycar one, the nineteenth day of Athyr, in the reign of Thothmes IV.," H. 80. This is the date of the tablet between the fore legs of the colossal sphinx. The sphinx itself may have been eenturies older.
1068. Six, numerals for the day of the month ; E.I. 4, 12.
1069. Five ; "In the eleventh year, on the fifteenth day of the month of Epiphi," E.I. 73, 13. Horapollo says (lib. i. 13) that a star was used for the number five. Cior, a star, represents cy\&e, a half, which was the usual Egyptian word for five.
1070. Seventy ; E.I. 48, 9; and H. 48. The seventy days spoken of on thesc funereal tablets are the days which, according to Herodotus, were employed in embalming the body. The patriarch Jacob was mourned for during thesc seventy days. See Genesis, l. 3.
1071. Seventeen ; "The seventeen last days of the month," R.S. 11 .
1072. Nineteen, following in its place among other hieratic numerals; $H$. 37 . The character for nine is the letter s , from the Coptic Usc.
1073. Forty-nine; E. I. 72, 13. The meaning of these numerals is fixed by this tablet. See the following number.
1074. Twenty-five; its meaning is to be determined from the funereal tablet E.I. 73, where the deceased was born on the cighty-first day of the twenty-fifth year of Ptolemy Alexander, died on the three hundred and forty-fifth day of the eleventh year of Clcopatra, and was buried on the thirticth day of the twelfth year, aged forty-nine years. On turning to the history, we find that according to this interpretation of the tablet he had entered his forty-ninth year when he died.
1075. Four hundred; " Living eaptives four hundred and ninety" are mentioned among other booty, H. 41, P r.
1076. Six thousand; "Wine in bottles six thousand four hundred and twenty-eight," $H .41, \mathrm{Th}$. In every case the numerals follow the noun.
1077. Thousands, meaning a great number, used in speaking of the amputated hands, the trophics of the conquests of Rameses; $H$. 15. Some men are represented as comating the hands, while others are writing down the number on tablets.
1078. The same ; "Numbers of bottles, numbers of oxen and geese," E.I. 39, 9. This charaeter for the numeral, as here more earcfully drawn, represents the broad leaf of the Nymphoea lotus, which, on the retreat of the waters of the Nile, is seen in
myriads covering the stagnant pools and ditches, and may well be used, like the sands upon the shore, to express a great number. It is $\sigma_{0}$, a plant, and hence used for cyo, a thousand.
1079. Nunerous; "Numerous oxen and gecse, and numerous other good libations," E. $I .35$, a 6 . This dual form of an adjective is not uneommon in hicroglyphies.
1080. The same; " Nemerous honours," R. S. 12. It is literally ' thousauds of hundreds.'
1081. The same ; "Gold, silver, jewels, and much of moncy," R. S. 4.
1082. Thrice ; " Worship the statue of the defender of Tanis thrice aday," R.S. 7.
1083. Tue total. In several places the numbers following this word are the sum of those before mentioned ; H. 41, H. 42. From orwt, unity.
1081. A finger's breadtif, a measure, oue quarter of a hand's breadth, a twenty-fourth part of an ordinary cubit, and a twentycighth part of a royal cubit; E. I. (second scries) 46.
1085. Two fingers' breadth.
1086. Three fingers' breadth.
1087. A hand's breadth.
1088. Five fingers' breadth.
1089. Six fingers' breadth.
1090. Seven fingers' breadth.
1091. Eigitt fingers' breadth.
1092. A span, or measure of eleven fingers' breadths; E.I. (second series) 46. The figure is a bird's claw.
1093. A cubit, or measure of twenty-four fingers' breadths; E.I. (sccoud series) 46.
1091. A royal cubit, being an ordinary cubit with a hand's breadth orer, or twenty-cight fingers' breadth; E.I. (sccond scries) 46. It is 20.675 inches long. This longer cubit is described in Ezckiel, xl. 5.
1095. Cintef, or 'first,' used, as we have secn, in the names of those months which are the first of their respective seasons.
1096. The same; "Chief of the scribes," E. I. 89, 4, and E. I. 86, 8.
1097. The same, a singular noun, though with a plural termination; M. R. 111 and 115. This is perhaps the same as the titles, No. 698 and 699.
1098. The last; "In the last year in the month of Chœae of the illustrious reign of King Ptolemy Neus Dionysus," E.I. 4,5 . This is the letter CH , and is the word $\mathrm{\sigma}_{\mathrm{L}} \mathrm{E} \in$, the last.
1099. Last day ; "During the appointed last day of the month of Mesore, the birth-day of the priest living for ever," R.S. 10 ; also $R . S$. 11. The first letter is an H , and the word is $\Theta \& . \mathrm{H}$, the last.
1100. The same; "Buried in the pyramid, in the twelfth year" on the last day of Thoth," E.I. 72, 13. As we learn from the same tablet that the deceased person died in the eleventh year, on the fifteenth day of the month of Epiphi, we have the required seventy days of embalming between the two dates.
1101. This eharaeter, whieh we have scen used for last, is also the title chief, as in the following groups. It may be the word $\mathcal{2}^{\mathrm{H}, \text { beginning, whieh is so near the Coptie woid for end or last, }}$ that it may be easily mistaken for it.
1102. Master of the house, a title before a man's name; E.I. 70, н l. It is the word $2 \& 1$, husband, from 2 H HI .
1103. The same; "The master of the house, the high-priest Shishank," E. I. 96.
1104. Chief of the temple; "An offering from the chief of the tenple to the gods," E.I. 106, 16. The second eharaeter represents the two square towers at the gate of each of the large temples of Upper Egypt.
1105. The same; "Guardian of the palaee, chief of the temple," E.I. 107, 22.
1106. Probably the same; "The seribe, chief of the temple, Hapimen deeeased," E.I. 44, 2.
1107. Chief of the temples; E.I. 62 (second part). It has the lengthened plural termination common in this inseription.
1108. Chief scribe; E. I. 44, 1.
1109. Chief of the priests; "Guardian of the temple of Mandoo, chief of the priests, Mandohaso dceeased," E. I. 84, 4.
1110. Chief of the leirned men; E.I. 75, 27. From the word ckel, learned. Or perhaps singer yor the year, from乙 $\omega \mathrm{c}$, singer, and Year, No. 953.
1111. The same; E.I. 74, 19.
111.. Chief souten; E.I. 44, l. This title of souten, or ruler, is applied to priests as well as kings.
1113. Captaln, or chief of the soldiers; "An offering for the welfare of the chief of the soldiers," E.I. 95, 2.
1114. Eaci first ; "Which shall be set up in the temples of Egypt, in each first, each second, and each third side of the base of the statue of King Ptolemy," R. S. 14.
1115. Each second ; R.S. 14 .
1116. Each third; R.S. 14.
1117. Every regios; "From the first day of the month of Thoth, during five days, in every region," R. S. 12.
1118. Everi; "A portable statue of silver in every temple in Egypt," R.S. 8. The two last letters may possibly form no part of this word.
1119. The same; "Every month," E.I. 48, a 2.
1120. Other, forming part of several following groups. It is the word KET, other. "Beloved by the other gods," E.I. (sesond series) 41, 5.
1121. The same; "Tried by the other gods," E.I. 36, 19. The first character is a different form of the K , which more particularly belongs to the word city.
1122. The same; E. I. 28 (sceond part). From KETC.
1123. The same; "Perform sacrifices and other rites," R.S. 12 ; also R. S. 11.
1124. The same; "Make libation, perform sacrifices and other rites on the festivals," R.S. 11. The first character may perhaps mean similar.
1125. The same, or possibly various; "Oxen, geese, moncy, and various holy libations," E.I. 18, 2.
1126. The same, with a plural termination, in a similar sentence; E.I. 60.
1127. The same; "Thousands of various holy libations," E. I. 60 .
1128. With the other; "Vietory, health, power, with the other blessings of a kingdom, remaining to limself and his ehildren for ever," R.S. 5.
1129. With the others; "They shall also earry out the shrine and portable statue of god Epiphanes thriee gracious with the others," R.S. 8.
1130. Barge; "The holy barge of Horus-Ra;" "The holy barge of Osiris," H. 3. The navigation of the Nile by means of barges, with a ehair and an awning, is deseribed by Strabo, and these barges are frequently mentioned and represented in eonneetion with the religious eeremonies, of whieh one of the prineipal ones was the earrying the body of the deceased aeross the river or the lake to be buried with the usual honours, after the judges had deeided that the aetions of his life had made him worthy of them. Another water ceremony was earrying out the statues of the gods in barges on the Nile.
1131. Going by barge; "While the illustrious sovereign was going by barge to the palaee of Memphis," R. S. 9.
1132. Barges; "The barges of Egypt," E.I. 28 (sceond part).
1133. Water processions; "At the grand going-out from the temple of the statue of Amun-Ra, in the water processions they shall also carry out the statue of god Epiphanes thriee graeious, with the others," R.S. 8.
1134. Barge; E. I. 105, 23. Henee XoI, a ship.
1135. Barge-man ; "The representation of the barge-man of the Osiris-like king, lord of the world, Amyrtæus," E. I. 28 (seeond part). The arm marks the person, not the barge, to be here meant.
1136. Ship ; E.I. 77, 4. Henee K\&To, a ship. The sail is used for the ressel, the part for the whole.
1137. The same, in the plural; E.I. 52, 32. This sail and mast is often held in the hand of the bird whieh brings baek breath and life into the mummy at its resurreetion. It is typieal of wind or breath.
1138. The same; E.I. 78, 8. Here as elsewhere the double T has no more foree than the single T of No. 1136.
1139. The same, in the plural; "The ships and boats of Upper and Lower Egypt," E.I. 73, 11. The letters n o are the phural termination.
1140. The same ; E. I. 105, 19. It is spelt Xos, like No. 113 t.
1141. Probably gonng by barge; "Going by barge in the appointed water procession to the temple," E.I. 106, 13. See No. 1131. The first eharaeter ought possibly to be the same as in No. 1140.
1142. Barge ; E. I. 107, 24; or perhaps ' model of a barge.' See the word Image, No. 1176. Small models of barges were earried in the proeessions, and were worshipped in the temples.
1143. The same, in the plural ; M. C. 107.
114. Sirps ; E.I. 73, 11. See the same plural termination in No. 1139.
1145. The name of a ship highly ornamented with gay eolours, used for the royal proeessions on the Nile, M. C. 108.
1146. Perhaps went by boat; "Afterwards he went by boat in his thirteenth year," E.I. 73, 7. The letters m, s, т, may mean erecy $T$, to travel.
1147. Barge; H. 41, U i. Perhaps from Toote, a fringe or awning.
1148. The same; "Ruler of the ships of Egypt," H. 41, V g. This is in spelling nearly the same as the last.
1149. The same, in the plural; M.C. 108. These are ornamented with gay eolours.
1150. Steersfian, written over the man who holds the rudder of the boat of Ra; E. I. 28. He has a hawk's head like Horus.
1151. The same, over the hawk-headed god who steers the boat of Ra ; M. H. i. 3. The first two letters are the prefix pec, by whieh nouns are formed from verbs; thus from $\in$ pereee $\in$, to steer, is formed peçepzelee, a steersman.
1152. Queen of the barge, a title over the head of Isis, when standing in the barge with the other gods ; E. I. 28, and M. H. i. 3.
1153. Mast, written over the short post to whieh the rudder is tied in the boat of Ra; E.I. 64. From өor, a mast.
1154. Boat of Ra, written under the prow of the vessel ; E.I.28. Beside the steersman eight gods are standing in the boat, of whom the chief is under an awning.
1155. The same; E. I. 4, 5.
1156. The same; "The Osiris-like queen deceased, in the boat of Ra," E. I. 57, 17.
1157. Perhaps appointed boat; "Sailing in the appointed boat to the temple," E.I. 106, 13. Ciwe, a dog, may be the first half of the word cwor $T \in \Omega$, appointed. The dog should however be without a head. In our figure the head has been added by mistake.
1158. Water-eeremony; "Ruler of the barge in the waterceremony," E.I. 97, 13. The last letters are the word eeoor, water. Here again the dog's head has been added by mistake.
1159. Festival; "The holy days, the seventeen last of the month, on the festival, in the temples of Egypt," R. S. 11. This is the figure of a saered barge, with an awning over it, used to earry out the statues of the gods.
1160. Festivals; "Lord of the annual festivals on the Nile," B. 59. "Lord of the festivals" is a title of Amunothph III., E. I. 24, А 3.
1161. The same; "Clothe the statue for the eeremonies, like to the gods of the eountry, at the festivals," R.S. 7.
1162. The same; E.I. (seeond series) 41, 6.
1163. Festival-days; "Upon the festival-days, at the grand goings-out of the statue of Amun-Ra, in the water-processions," R. S. 8.
1164. Systrum, a musieal instrument, to be held in the hand and shaken; "Priest of the systrum," E.I. 48, a 6.
1165. Sword, pronouneed SEb, in the name Sebekra, the prenomen of Amunothph I., from сн6r, a sword. It has the same foree in C\&KO $\lambda$, foreign, No. 1856.
1166. Bridge; "The bridge of life" is written on the bridge over the river, E.I. 66. Hence Thirh, a bridge.
1167. Pair of seales; E.I. 1, 7. They were used to weigh the aetions of the dead, and are thus mentioned on the funcreal tablets. Also on the searabæi, E.I. 70, а 5, в 5, д 5.
1168. The same; E. I. 33, в 6 , where it is followed by the determinative sign. From eescys, a balance.
1169. Obelisk; "The obelisk of Rameses II.," on the base of the obelisk from Luxor, now at Paris, E. I. 43, f. This word was probably in the feminine gender, as there is a feminine article before it.
1170. Obelises; B. 48.
1171. Two sculptured obelisks; B. 48. The first two letters are probably c\& $\delta$, writing.
1172. Pyrimid; E.I. 72, 13. As this word was used for a tomb on this tablet of the reign of Clcopatra, it is probable that tombs were still built of that form in the neighbourhood of Memplis, although of a small sizc. Our name is derived from II prees, the mountain.
1173. Tablet; "Set up a tablet in the temple, carved with letters for the pricsts," R.S. 14. Most of the funereal tablets have round heads like this character.
1174. Hard stone; "Two obclisks made of hard stone," B. 50,6 . It is spelt s t n, from cyot, hard, and eree, stone.
1175. Statue; "Also set up a statue to King Ptolemy immortal, beloved by Pthah," R.S. 6; also R.S. 14. It is perhaps the word cyerrt, to cut, though the force of the first character is doubtful. It is a pair of arms holding a chisel, the instrument with which the statue was formed.
1176. The same; "Priest of the statue of Rameses, a man deceased," E.I. 26.
1177. The same, or rather sculpture; "Decrees relating to the sculpture of the boat," E.I. 28 (seeond part). This is over a representation of the boats in which the statues of the gods are earried out upon the Nile.
1178. A statue; E.I. 35, a 9. It is followed by the statue as the determinative sign after the word sculpture.
1179. The same, with a male figure as the determinative sign, although it relates to Queen Nitocris; B. 50, 5. That queen is so represented on her obelisk, probably to mark that she was a queen in her own right, not simply a queen consort.
1180. Perhaps statues; E.I. 106, 19.
1181. Sphinx ; H. 80, on the inseription in the temple, built by Thothmes IV., between the legs of the colossal sphins near Memphis.
1182. Sandal, written over men cutting out and sewing sandals; M.C. 63. The leg is here the determinative sign, perhaps to distinguish sandals from gloves. It is the word eworl, a shoe.
1183. The same, in the plural; written over a man carrying a pair of sandals, M.C. 63. Here the sole of the shoe is used as a $\mathbf{T}$, the first letter in the word.
1184. Hands; "Thousands of hands," H. 15, Z r. In this pieture Rameses II. is returning home from his conquests, his soldiers are bringing eaptives with their arms tied behind, attendants are counting and throwing into heaps the hands of the enemies, which have been brought as trophies, and the scribes are recording the number on their tablets. The letters are $\mathbf{\kappa}, \mathbf{A}$, with a hand as the determinative sign, from K\&\&, a fist.
1185. Doors; "Doors of the temple," E.I. 16. These were each of a single block of stone, with one side lengthened as an axis to turn in the socket.
1186. The same; E.I. 63 (sceond part).
1187. The two doors of heaven; "Appointed door-keeper of the two doors of heaven," E.I. 59, 5.
1188. The two doors of the Nile; "Door-keeper of the two doors of the Nile," E.I. 59, 5. This follows the sentence last quoted.
1189. Keeper of the two doors; "Son of the priest, the appointed keeper of the two doors of heaven in the eity of Thebes," E.I. 69, А 31.
1190. Door-keeper ; "She is the holy appointed door-keeper," E.I. 117, 30. The sculptor, forgetting the person spoken of, had first made this word end with the pronoun maseuline, and then changed it to the pronoun feminine. Hence the last letter is ambiguous. The arm marks the person, as in No. 1135.
1191. The same; "The appointed door-keeper to Ra," E.I. 64. This is the title of the great serpent, which, as it stands on its tail, looks over the door of the temple.
1192. The same ; E.I. 34, в. The arm alone marks the person, and the sitting figure, whieh seems added very unneeessarily, helps to prove that it is the title of a man. Also without the sitting figure ; E.I. 69, a 22.
1193. The same, or more exactly guardian of tie door; E.I. 61, and E.I. 61.
1194. The same; the name of a man standing beside the door of the tomb, E.I. 65. The word po, a door, is here used instead of the determinative sign in the former group.
1195. A poon, being the Coptie nerne ; Dr. Lee's Triple Mummy-case, fig. 20. "Her name is the door," which is explained by finding 'door-keeper of heaven' a common title for a deceased person. See No. 1187.
1196. Arnow ; M. H. i.1, where two arrows are laid upon the altar before the goddess Isis. It is the word c\&T, an arrow, and the goddess's name was spelt in nearly the same way.
1197. Jewels; "Gold, silver, jewels, and mueh of moncy," R.S. 4. The word may be from erte, a stone, and C\&I, beautiful.
1198. Treasures; it follows the word 'golden,' E.I. 79, 12. Perhaps from \&80, a treasure.
1199. Perhaps the same; "Guardian of the treasures in the palace," E. I. 80, 3.
1200. Gold; "A portable statue of gold," R.S. 8. The character is the dislı and eloth used in washing the gold dust in the mines.
1201. Gold ; R.S. 4. It may be the word sork, with a syllable prefixed.
1202. The same; "Gold from the mines," B. 50, 9 .
1203. The same, or rather golden; "Golden treasures from the mine," E. I. 79, 12.
1204. Silver; R.S. 4. It is spelt m к t: it is the word \& $\Delta T$, silver, spelt KД\&T in eomposition. The $M$ is perhaps the word eeoort, dead, used to distinguish silver from quieksilver, which latter was also known to the Egyptians.
1205. The same; E.I. 79, 11. It is spelt eewort, dead, K\&\&T, silver.
1206. Some articles or other, made of silver ; E.I. 80, 9. Also without the plural termination ; E.I. 82, 7.
1207. Mines; "The mines of the kingdoms," B. 50, 5. The first character may perhaps be the word $\epsilon \mathrm{J} \omega$, to wash. The second is the cloth through which the gold is washed.
1208. Mines; " Gold mines," B. 50, 9. "Theban mines," B. 50, 11. The first letter is the word e\&\&, place. The whole is ' the place of the washings.'
1209. The same ; $B .51$. Herc we have the detcrminative for a hill, between the word place and the word washings.
1210. The same; "Golden treasures from the mines," E. I. 79, 12.
1211. Money; " Gold, silver, jewels, and much of money," R.S. 4. The first character occurs six times on the Rosetta Stone, and is probably a wire of pure gold bent into a ring, the form in which gold was usually kept before the invention of coins. Pliny, when blaming the love of gold, says, "Pcssimum vitæ scclus fecit, qui id primus induit digitis," as if all gold had been in the form of rings. This character is the letter $s$, and also the word \&cor, price; and the whole may be coren, price, spelt S E M.
1212. Debts; "Remitted debts," R. S. 2.
1213. Owing; "Likewise what was owing to the treasury of the palace," R.S.2. This is the first half of the word debts, but with a different form of the letter $\mathbf{T}$.
1214. Treasury, in the sentence last quoted.
1215. Paid, remitted; "He paid the soldiers what was right," R.S.1. "He remitted the debts," R.S. 2.
1216. Money; "Oxcn, geesc, money, and various good libations," E.I. 18, 2. These are the usual gifts mentioned on the funcreal tablets.
1217. The same, on a funcreal tablet; E.I. 39, 9. If this is the same as No. 1211, the last character is M or N .
1218. The same; E.I. 15, 3.
1219. The same ; E.I. 69, a 27. Here we have a new form of the letter s .
1220. The same; E. I. 48, в 2.

## 1221. The same; E. I. 25, 4.

12.2. Nearly the same; E.1. 117, 23. The first letters are perhaps the word T\&\&C, to sell.
1223. Nearly the same; E. I. 5.2, 45. The first letters may perhaps be the word eesrø $\measuredangle \omega$, a field, and the whole mean rent. It is enumerated among the pious gifts.

122 4. The same; E. I. 52, 42.
1225. Thibutes; "The tributes of the subjects," B. 42. This is the word eeprici, the name of an Egyptian weight.
1226. Chariot; E.I. 73, 10. The letters are 2 $\gamma \mathrm{H}$, a chariot, and $\sigma 0 \times \mathrm{s}$, to run. It is followed by the determinative sign.
1227. Nearly the same; E.I. 73, 10. The letters are $\chi \omega p \in$, victorious. It is perhaps part of a triumph, or part of a ehariot race.
12.28. The same, being the determinative sign following the last group of elaraeters. This inseription belongs to the reign of Cleopatra; and it was not before the Greek sovereigns that ehariot raees were known in Egypt.
1229. I, me, myself; " Honour to Neith myself," is written over the head of the goddess, M.H. i. 7. It is the Coptie pronoun 8 rok.
1230. The same; "Honour to Anubis, guardian of the temple. I am Anubis, guardian of the temple, the Osiris-like king, lord of the world, Oimenepthah (or Osimenpthah), deceased," E. I. 65, 1. Diodorus gives three inseriptions beginning in this way, one of which is of this very king. It begins "I am Osymandyas, king of kings." See page 18.
1231. The same; "Honour to Imo ; I am the son of the lord Osiris," E. I. 44, 12. "I am the mother of Amenti," E.I. 57, 9.
123.2. The same; "Honour to Nepthys; I am from the lord Osiris," E. $I .57,10$. This sentenee is explained by that quoted above, under No. 1231.
1233. The same, in the feminine; "Nepthys the sister goddess, myself," M.H. i. 16. This is a remarkable instanee of a personal pronoun varying in gender with the sex of the speaker. In some eases the goddess, probably Isis, styles herself simply 'myself,' M. H. i. 24.
1234. Thy, the pronoun adjeetive, following the noun with whieh it agrees; "Thy name" occurs repeatedly, E. I. 118.
1235. Thou art ; it begins several sentences; E.I. 28 to 30. It is formed of the two Coptie prefixes, eKri\& for the second person singular future, and N\&K for the seeond person singular imperfeet. See M\&.K, No. 2015.
1236. The same, with the omission of a letter, in a similar sentenee; E. 1. 30.
1237. He is ; E.I. 30. The first half of this word is the same as the first half of the last ; it may therefore be the verb, though it eertainly resembles the pronoun of the seeond person. The seeond half of this word is €çrc\&, the Coptic prefix for the third person singular.
1238. The same, with the omission of a letter; E.I. 28.
1239. The, his; "His son Afo, a man deeeased," E. I. 19. "His [mother was] the lady the priestess," E.I. 27, 13. "A man deceased his [mother was] the lady Nantipe, a woman," E.I. (second series) 49. In these, as in many such sentenees, the word ' mother' is understood.
1240. The same, in the feminine; "His daughter," E. I. 20, 13. "His mother," E. I. 20, 24.
1241. He, him, with a maseuline termination; " Him the giver of life," E.I. 43, 3, 7. It is the Coptie €c.
1242. She, with a feminine termination; "She is the royal wife, the great Tashot," E.I. 116, 26. It is the Coptie Ec.
1243. He, him; "He the king received the country of the kingdom," R.S. 10. Also upper, in "Upper Egypt," E.I. 38, 8. See No. 769 and No. 1384. Thus the words he and upper are spelt with the same lettcrs, and not to be distinguished without the help of the determinative sign or the words which follow.
1244. The same; "The statue of him the son of Ra, Amunmai Rameses," E. I. 42, 4.
1245. She, the feminine of the last ; E. 1. 118, 30.
1246. The same. Hcre the seulptor, in forgetfulness, first gave to this word a maseuline termination, whieh he afterwards changed to a feminine termination, E.I. 118, 27.
1247. The, nis; "The obelisk of Rameses II.," E. I. 43, F.

This pronomn has a double sign of the gender. First, it has a maseuline termination, beeausc, like the English his, not her, it relates to a man; and secondly, it has the feminine artiele inserted, because, like the Latin sua, not suus, it agrees with a feminine noun.
1248. He ; "He is Amun the lord god," E. I. 42, 3. Hence the Sahidie ritoc.
1249. The same; "Born he was on the twenty-fourth day of the month of Paÿni," E.I. 48, 10. Here we have the vowcl which we see in the Coptic word, which was wanting in the last group.
1250. She ; "She is Ra," E.I. 117, 19. This is the feminine of the last, in Coptic NTOC.

125̌. The șame, but with a blunder of the sculptor, who had first put the wrong termination; "She is Horus, she is the moon, she is Thoth," E.I. 116, 26.
120.2. Those, which; E. I. 28 (first part). Also with a different form of the т; E.I. 28 (third part) ; E.I. 63 (second part) ; E.I. 66 (first part).
1253. The same, shortened by the omission of the letter T ; E.I. 28 (third part).
1254. The same, shortened by the omission of the letter s ; E.I. 30. In these three groups we seem to have the pronoun used as the termination of a noun.
1255. Hinself, or perhaps to mimself; "A kingdom remaining to himself and his ehildren for ever," $R . S .5$.
1256. His, always following the substantive; "His children," R. S. 5. "His name-day," R. S. 7. "From his father," R.S. 10. This is the small horned serpent, the Coluber cerastes, which has a fleshy hom on each eyelid. It is the letter F , from $\mathrm{Cq} \mathrm{C}, a$ serpent, and is the Coptie suffix C, his.
1257. Her, always following the substantive ; "Her mother," E.I. 53, A 4, and E.I. 59, 26. It is the Coptic €c.
1258. The same, being another form of the letter s; "Her mother was the goddess Neith-Acoret deceased," E. I. 118, 1.
1259. The, his, being a contraetion of No. 1239; E. I. 35, A 15. Also like, as a contraction of Nos. 1281 and 1282; "Isis
the great mother-goddess, like Ra, queen of heaven," E. I. 4, l.
1260. This, which; "Which he worc on his investiture in the temple," R.S.9. This is perhaps the same as No. 1243.
1261. These; " These praycrs to Ra," E.I. 64 (first part).
1262. Therefore, or pcrhaps therefore unto him; "Therefore unto him the gods gave victory," R.S. 5.
1263. This, these, whicit " Which shall be set up in the temples of Egypt," R. S. 14. "By which it shall be conspicuous," R.S. 8. "These praycrs to Osiris," E.I. 1, l. It is the Basmuric word $\in \lambda \in 丁 口$, these.
1261. The same, in the fcminine; "This great qucen, the royal wife," E.I. 37, c 3.
1265. The same; " These temple services," R.S. 7.
1266. The same ; E.I. 83, 3. It begins the sentence, and is followed by the deceased person's titles. It is perhaps the Coptic prefix pec.
1267. The same, in the feminine; "This great queen, the royal wife," M. R. 115.
1268. The same; E. I. 45, 14.
1269. Pcrhaps the same, in the plural ; "These are libations to the priestess, the qucen of the earth," E. I. 56 , в 1.
1270. And; "The picturc of his barge, and the Egyptian barges," E.I. 28 (sccond part). From or\& 2, to add.
1271. The same; "A kingdom remaining to himself and his children for cver," R. S. 5. From \& $\mathcal{E} \in$, and.
1272. The same, screral times on the Rosetta Stonc. If the cross character is not a mouth, R , but an cyc, E , this word has the same sound as the last.
1273. The same; "In the reign of the Quecn Clcopatra and her son Cæsar," E. I. 73, 13. From 2 IM\&I, also, thus.
1274. With free whl ; "With free will on the seventeenth day of Paophi," R.S. 10. It is the Coptic 2TOp, free will.
1275. The same; R. S. 2, where the stone is broken, and it is doubtful whether the last letter forms a part of this word. It may be eed 2 Top, of free will.
1276. In addition; "In addition makc libations and perform sacrifices," R.S.11. It is the Coptic ęe or\&\&TOT.
1.277. The same; "In addition set up a statue to King Ptolemy," R.S. 6 ; also R.S. 9 .
1278. The same; R.S. 7.
1279. Nearly the same; "Also during the splendid going by barge to the palaee of Memphis," R.S. 9.
1280. Additional, in the plural; "Aecording to these deerees additional," R. S. 13.
1281. Like; "Like Ra, a living image of Amun," is part of the prenomen of Euergetes II., K. 237. It is the Coptie erre, but spelt with an m.
128.2. The same, or rather like unto; "Clothe the statue for the eeremonies like unto the gods of the country," R.S.7. The last eharaeter may be the preposition.
1283. Llкe; " Other like fittings for the temple of Tanis, for Apis," R.S. 4. "Living like Ra for ever," E. I. 36, 1. "Giver of life, like Ra, for ever," E.I. 42, 2. From $2 \in$ or $\Theta \in$, like. It here follows the noun.

128t. The same ; "Rameses II., giver of light, like Ra," E. I. 15.
1285. The same, with feminine termination; "To set up a like shrine to the god Epiphanes thriee graeious," R. S. 13. On the other hand this might be $\boldsymbol{\rho}^{\mathbf{2}} \mathbf{T}$, silver. Compare also No. 1275.
1286. The same; "In the same year," E. $I .72,10$. We have this word in Coptie, in its duplieate form, Jentwr, to imitate.
1287. The same; "She is the holy Anubis, the same is the god of truth," E. I. 116, 27.
1288. The same; "The same in manner as the two grand asps," R.S. 9. In a long inseription in $H .41$ and 42 , in a sueeession of dates, we have

The year XXIX. The year XXXI. The year XXXIII.
The year XXX.
The year same.

The year same.
The year same.

The year same.
The year XXXIV.

Also as also, in E.I. 6.
1289. Probably now, lately; "The son of the sun, Oimenepthah lately deceased," E.I. 65, 1. "The deified King Rameses
III. lately deceased," E.I. (second series) 91, 1. From noor, today.
1290. Only; "She is the only child,"E.I. 117, 13. From nor\&, alone. The adjeetive here follows the noun, and is itself followed by the determinative sign. It also seems to mean excellent.
1291. The same, in the feminine; "I am the excellent lady Nepthys," E.I. (second series) $96,8$.
1292. To, FOR, of; "Letters for the priests," R.S. 14. "For the offering of" [the several undermentioned persons]; E.I. 20, 8. "A gift to Osiris, ruler of Amenti," E.I. 13, 1. This is the letter N , and the preposition ers or ris.
1293. The same; "The gods of Thebes," E. I. 25, 9.
1294. The same; "Offerings at the doors of the temples," E.I. 16. This is another form of the letter N.
1295. The same; "Offerings to Aroëris for the king the lord of the world, Rameses II.," B. 57.
1296. The same; "Honour to the deified lady," E. I. 52, 1. "Honour to Amun-Ra, king of the gods," E. I. 43, 3, 1.
1297. The same; "Honour to Anubis, king of the land," M. H. i. 18. Here, as in many other cases, the two waved lines have only the force of one N .
1298. Of, belonging to; "The priests of the temples of Egypt shall wear erowns," R.S. 12. "It has pleased the priests of Upper and Lower Egypt," R.S. 5. "The temples of Upper and Lower Egypt," E. I. 72, 10.
1299. As a noun, place, square; as a preposition, in, on, from; "On eaeh first, each seeond, eaeh third of the square base of the statuc of King Ptolemy," R.S. 14. "Upon the square round about the erown," R.S. 9. From ees, place.
1300. The same, as a preposition; "Carred in letters for the priests," R.S. 14. "Like in manner to the two grand asps," R. S. 9. "Gold, silver, jewels, and muel of money," R. S. 4. "Going by barge to the palaee of Mcmphis," R.S.9. "Set up in the temples in Egypt," R. S. 14.
1301. The samc; "On each first, each second, each third of the squarc base," R.S. 14.
1302. The same; "The priests of the temples in Egypt shall wear crowns during the proclamations of god Epiphanes thrice gracious, in the splendid holy liturgies," R.S. 12. Also with the same meaning, as part of No. 1276 and No. 1278. It is the Coptic e el, the note of the genitive.
1303. The same; "A gift dedicated to Pthah-Sokar-Osiris," H. 70 , U p.
1304. The same; "In the fcstival, in the templcs of Egypt," $R$. S. 11. "Thousands of oxen, thousands of geese," E.I. 56, в 14. Also beloved, being the word eeer, to love; "The royal seribe, thic royal priest, beloved by Amun, king for ever," E. I. 22, 11.
1305. Of, in, wıtn; "King of Upper Egypt;" "King of Lower Egypt," E.I. 36, 17. This is the word eeยr, in, with.
1306. The same; "Wine in bottles, six thousand four hundred and twenty-eight," $H .41, \mathrm{~T}$ g ; also $H .41, \mathrm{~T}$ e. This word is also the last syllable of some proper names, as Hapimen, belonging to Apis, No. 1992.
1307. The samc ; "Son of the sun, in the abode of heaven," E. I. 57, 10.
1308. The same; "The Osiris-like queen, the great goddess, in the abode of heaven with the holy gods," E. I. 58, 19.
1309. Froxp; "Received the eountry of the kingdom from his father," R.S. 10.
1310. The same; "From the new moon of Thoth, during five days," R. S. 12.
1311. Going-out, meaning the sacred proccssion with the boats; "The holy going-out on the holy days, on the seventeen last days of the month,' R.S. 11. From ת\&\&, place.
1312. Goings-out; "The goings-out, and eoronations, of the boat of Ra, on the last year in the month of Mcsore of the illustrious reign of King Ptolemy," E. I. 4, 5.
1313. The same, meaning the times of the stars' rising or setting ; E. I. 59, 38.
1314. In; "Golden treasures in the mines," E. I. 79, 12. From あer, in.
1315. Perhaps then ; "And bearing patiently, then remitted the debts," R.S. 2. This may be the word eesis., here.
1316. Of, from, in, for; "A righteous good man deceased, born of Neithamun, a woman deceased," E. I. 12, 1. This is the word rte, from.
1317. The same; "The temple of Aroëris, in Tanis," E. I. 58, 27.
1318. The same ; $E . I .9,4$; unless it may here be the name of a eity.
1319. The same; "The temple of Thebes," E.I. 6. "The temple of Tanis," E. I. 58, 26.
1320. The same; "Set up a tablet in the temple," R.S. 14. "Similar fittings of the temple of Tanis for Apis," R.S. 4.
1321. The same ; E.I. 4, 2.
1322. The same; "Prayers to Osiris for his offering, by the offering of the priest," E.I. 8.
1323. Upon, while; "Upon the appointed last day of Mesore, the birth-day of the priest living for ever," R.S. 10. "Also while the illustrious sovereign was going by barge to the palace of Memphis," R.S. 9.
1324. Or, bу ; "His son, beloved by the priests," E.I. 13, 7. "Priest of the soldiers, the great Amuni," E. 1. 17, 3. "Lord of Lower Egypt," E. I. 106, 14.
1325. The same; E.1. 86, 10.
1326. The same ; E.I. 39, 9.
1327. The same ; E. I. 39, 9.
1328. The same ; E.I. 41, 11. Also chief, or melek, being a contraction of No. 681; "The deified chief of the soldiers," E. I. 114, 15.
1329. The same; "Horus the arenger of his father, the god of Thebes," E. I. 4, 2.
1330. The same; "Servant of the slaves," E. I. 57, 42. But see No. 1478, where we have translated this group as 'ehained.'
1331. WitiI; "On his investiture in the temple with the eountry of the kingdom," R.S. 9.
1332. Of, used in dates; "In the thirtieth year of the reign of the guardian of the land," $H .41, \mathrm{Rg}$; also $H .41, \mathrm{Zm}$. From еснт, in.
1333. The same; "In the twenty-ninth year of the reign of
the guardian of the land," $H .41,7 \mathrm{c}$. This group shows in what order the letters are to be read in the last group.
1334. Of; " Osiris, ruler of Lower Egypt," E. I. 48, a 5.
1335. The same; "The blessings of a kingdom remaining to himself and his children," R. S. 5.
1336. Probably the same; "A gift dedicated to Osiris, ruler" of Amenti," E. I. 17, 1. "Hapimen deceased, with Osiris," E. I. 44, 31.
1337. During; "From the new moon of Thoth, during five days," R. S. 12.
1338. Probably relating to ; "Deerees relating to the holy —__," E.I. 28 (first part).
1339. The same; "Decrecs relating to the offering to the great god the palm-branches," E. I. 28 (third part).
1340. The same; "Deerces relating to the fitting out of this barge," E. I. 28 (second part).
1341. The same; "Decrees relating to the conquered serpent," E. I. 63 (sceond part).
1342. Belonging to, of; "Lord of Upper Egypt, lord of Lower Egypt, ruler of the gods," E. I. 39, 6. This is the Coptic prefix пЄө.
1343. The same, being the first syllable of the word Petamenti, ruler of Amenti ; E.I. 39, 6; also M. H. i. 34.
134. Perhaps the same ; E.I. 13, 7.
1345. The same; "I am Anubis, belonging to the temple," meaning servant of the temple, E. I. 65 (top).
1346. He, a person ; "The conscerated person, the holy king, son of the sun, Ptolemy," $H .64, \mathrm{R}$ q. This is the word пє $\boldsymbol{\Pi} \in$, he.
1317. Belonging to Osiris, or scrvant of Osiris, approved by Osiris; "The approved by Osiris divine wife, the goddess deceased," E. I. 58, 29. This word, 'Petosiris,' is the name of an Egyptian writer quoted by Pliny. The word ' Osiris,' when used in this sense, which we have before translated Osiris-like, is perhaps an abridgement of this.
1318. Belonging to the temple, a title of Anubis; H.68, S g , where he is laying out a mummy, as the servant.
1349. The same; H. 67, K g.
1350. The same; "A gift dedieated to Sokar-Osiris, belonging to the temple," E.I. 4, 1. This seems to mean rather 'lord of the temple' than servant.
1351. Belonging to. This is the Coptie prefix $\Pi \&$. "The high-priest belonging to Amun," H. 43, F r.
1352. The same ; "Amo, a man belonging to Pthah," meaning a priest of Pthah, H. 70, S f.
1353. The same; "Belonging to the land," E. I. 91. See No. 1364 .
1354. The same; E. 1. 4, 16. "Honour to Neith, mistress of the temple," E.I. 67 (top).
1355. The same word, but used as the determinative sign of a man instead of the more usual sitting figure; "Ashi a man, the son of Ashi a man," E.I. 7.
1356. The same, but used jointly with the usual determinative sign; "A good man deceased," E.I. 8.
1357. Mistress, being the feminine of the last; "Honour to Isis, mistress of the world," M.H. i. 14.
1358. Masters; "The heavenly masters of the eternal one, in Amenti," E. I. 61, written over one of the keepers of the great serpent.
1359. Master ; "Honour to Anubis, master of Egypt," E. I. 14, and E. I. 25, 2.
1360. Belonging to the offerings, a title of Anubis; E.I.
5. He is elsewhere ealled the 'devourer of the food set out for the dead.'
1361. The same ; E.I.2. Like the last, it is a title of Anubis.
1362. Belonglng to Pthail; "Imo, a man belonging to Pthah," H. \%0. Perhaps he was the priest of that god.
1363. Belonging to the temple, a title of Neith; H. 67, 1364. Master of the land; H. 42, Q h. [K g.
1365. The same; "The great conqueror, the master of the land, the lord King Rameses II.," E. I. 42, 4.
1366. Priestess of truth, a title of the queen ; E.I. 116, 9.
1367. Priestess of Seb; E.I. 116, 11.
1368. Priestess of Aroeris; E.I. 116, 8.
1369. Master of the hearenly gods, a title of Horus; E. I. 68.
1370. Master of the house, or perhaps servant, as cither may be derived from the original meaning, belonging to; written beside a man carrying a bundle, E.I. 17.
1371. Some kind of servant or door-keeper; E. I. 65, where it is written between a man and a door. Perhaps from puic, to watch.
1372. A prefix, meaning mistress. It is perhaps the word $€ \top$, who, as in the following groups.
1373. Mistress of the world, a title given to Nepthys; M. H. i. 16 .
1374. Mistress of the gods, a title given to Isis; E. I. 4, 1.
1375. The letter T , frequently used as the mark of the feminine gender in adjectives and substantives, sometimes as a termination, and sometimes inserted before the last letter. This is unlike the Coptic feminine article $\mathbf{T}$, which is always prefixed.
1376. Probably an article or relative pronoun. See E.I. 9, E.I. 30, E. I. 31. It may be the word newn, our, or short for пs лет. But this group is again considered at No. 2016.
1377. Perhaps mortals, from ЄСमт, below. It follows the word 'gods,' E.I. 31 (third part).
1378. Eternal, the name of the great scrpent, forming the canopy over the head of the god Ra, in lis boat; E.I. 67.
1379. The same, the name of the same scrpent, as the roof to the boat of Ra; E.I. 31. It is the word erę, eternal. Hence Єre屯 $\omega 屯$, giant.
1380. The same, in the feminine, the name of the same scrpent; M. H. i. 3. This serpent is a good being, and often a goddess, not to be mistaken for the following.
1381. The same, the name of the serpent, which is carried along by nine men who have conquered it ; E.I. 63. This is the serpent of wickedness.
1382. The name of the same scrpent ; E.I. 63.
1383. Probably hecl, having the same root as the last, meaning the place of the eternal ones; E. I. 72, 14; E.I. 71, a 6. This word Hino is in Hebrew written Hinnom ; and the spot in
which the bodies of the dead were burnt near Jcrusalem was called the vallcy of the children of Hinnom, or in Grcek, Gehenna.
1384. Upper; an adjcctive used before the title of ' king of Upper Egypt,' S-E. 6, a 3. Part of the word Upper Egypt, No. 771. See also No. 769.
1385. Lower; an adjcctive used before the title of ' king of Lower Egypt,' S-E. 6, a 3. See also No. 770 and No. 825 for Lower Egypt.
1386. The samc; part of the word Lower Egypt, No. 771.
1387. Good, holy; "Good fortunc," R. S. 5. It is the letter B, and the word orsh, holy.
1388. Thrice holy; "The lord thrice holy" is the translation of the king's title $\epsilon \dot{v} \chi a \rho \iota \sigma \tau o s$ on the Rosetta Stonc.
1389. Holy ; "A splendid gift to Osiris Petamenti, righteous holy king for ever," E.I. 2, 1.
1390. The same, in the femininc; " Born of the holy priestess of Pthah, king of Memphis," E. I. 4, 4. "Various holy libations," E.I. 2, 2.
1391. The same; "Various holy libations," E.I. 5. As an adjective applied to the deceascd woman in E.I. 13, 3.
1392. The same; "Various holy libations," E. I. 51. This word was probably pronounced Vaphra.
1393. The same, in the feminine; "The pricstess of Amun, holy mother," E.I. (sccond serics) 39, 22.
1394. Blessings; "The blessings of a kingdom remaining to himself and his children for cver," $R$.S. 5 . This is litcrally ' good of heaven things.'
1395. Probably mehteous, written over the men who are dragging the boat of Ra by a cord ; E.I. 67. From cere, good. This secms an unhappy choice of characters, as the E here used is scldom found in any words but those compounded of house or city.
1396. The same; "Guardian of the righteous, in Amenti and on carth," E.I. 117, 10.
1397. Valuable; "Valuable gifts of money," E. I. 117, 23. From C\&IT, valuable.
1398. Beessed, being a translation of the word felix, when used as part of the Emperor Hadrian's title ; K. 290. From M\&IET, blessed.
1399. The same ; part of Vespasian's title, K. 280.
1400. The same; also part of Vespasian's title, K. 278. The crocodile is an N .
1401. The same, in Trajan's title ; K. 288. The whip of Osiris is a determinative sign.
1402. Life, healtii ; "For this to him the immortal gods gave victory, health, power," R.S. 5. Also living ; "Ptolemy living for ever, beloved by Pthah, god Epiphanes most gracious," R.S. 12, and R.S. 14. "Of Amun a living image" is part of the prenomen of Epiphanes, E.I. 49. This character is very often held in the hand of a mummy, $H .14$; sometimes a god is presenting it to the mouth of a king, $H .60$; and sometimes receiving it from the mouth of a dying man, lying upon the lion-sliaped couch. Denon, pl. 126.
1403. Giver of life; "An offering of wine to the giver of life," meaning to Amun-Ra, to whom the king, upon his knees, is presenting the offering, E.I. 43, 3, 7. "Amunmai Rameses II., giver of life, like Ra," E.I. 15. It is common as part of a king's title. But in the Greek of the Rosetta Stone Ptolemy is called ' regulator of the life of man,' which is probably a translation of this phrase.
1401. Living, in the feminine; "Libations to the goddess, the holy queen of the world, living and remaining like Ra for crer," E. I. 56, в 1 .

1405 . The same, meaning the deceased priestess; E.I. 4, 4.
1406 . The same, written more shortly; E.I. 4, 8.
1407. The same ; E.I. 15, 14. This is the word $\omega \boldsymbol{r}$, life, of which No. 1402 is the first letter and the usual abbreviation.
1408. The same, in the feminine; E.I. 15, 15.
1409. The same; E.I. 18, a 10. As is not uncommon it is applied to the deceased person, showing the belief in a life after death.
1410. The same, in the feminine ; E. I. 3, 8. The first letter, m, may mean dead, or the whole may mean in life.
1411. The same; "A righteous man deceased living," E.I. 1, 13. In this and many other funcreal tablets the word ' living' is applied to a person already dead.
1412. Aged; " Deeeased, aged ninety-seven years," E. I. 48, в 6.
1413. Living, in the plural, meaning probably the dead, a not uneommon way of speaking in funereal inseriptions, E.I. 75, 20.
1414. The same, in the feminine plural; "Living serpents," E.I. 65. These serpents of good, as opposed to the serpents of evil, are usually goddesses.
1415. Manner; " Like in manner to the grand asps plaeed upon the slrines," R.S. 9. "In manner splendid," R. S. 5.
1416. Lasting; "Thy name is lasting, like the heavens; an image of Ra," E. I. 42, 2. From elors, to remain.
1417. The same; "Saered to Pthah, the lasting god of truth," B. 56. From ceecurt, to remain.
1418. The same, or perhaps in the feminine; "The lasting goddess Truth,', B. 56. Truth is sometimes a god and sometimes a goddess.
1419. Established; "The queen living and established, like Ra, for ever," E.I. 56, в l. The first eharaeter is Tocy, a landmark; the sceond is the feminine termination т. The word is TWcy, to make firm.
1420. The same; "Saered to Pthah, in the established temple," B. 56. "The brave Thothmes, the sovereign of the established kingdom," H. 80, Q k. This is the reduphicate form of the word, like $T \& \sigma T \& \sigma$, remaining.
1421. The same; "The blessings of a kingdom established for himself and his ehildren for ever," R.S. 5.
1422. The same; "The birth-day of the priest living for ever, established in the eeremony," R.S. 10.
1423. Perhaps supporter; "Supporter of the heavenly Anubis of Lower Egypt, and the heavenly Anubis of Upper Egypt," E.I. 73, 4.
1424. Builder; " Builder of the temples, lord of the world, Rameses II.," Flaminian Obelisk (south side). On the Obelisk
of Hermapion (sec page 20), the king is called ornamenter of the temples.
1425. Power; "Giver of life, permanence, and power, like Ra," E.I. 43, 2, 5. This sceptre is often presented by the god to a king.
1426. Conqueror; "Ra the conqueror of the world," E.I. 93, 2. From Wcye, to fight. See No. 1428.
1427. The same, in the feminine; "Honour to Neith, the great goddess, the conquering mistress of the city of Dendera," B. 24 .
1428. Lord of the years, a title of Rameses II.; B. 46. This is perhaps the group translated by Hermapion on the Obelisk as 'lord of times.' See page 21.
1429. The same ; B. 46. These two titles have as good a claim as any other to be thought that which is translated at the begimning of the Rosetta Stone by 'lord of cycles of thirty years.'
1430. Victories; "A gift of victories to the king, lord of the world, Rameses II.," B. 59.
1431. Perhaps living, from cic\& . blood; "Living like Ra for ever," M. R. 41.
1432. Perhaps lord of life, a title of the god Pthah; B. 56 .
1433. Victory; "To him the gods gave victory," R. S. 5. Also victorious, as the first half of the name Nectanebo, victorious lord.
1434. Victorious; "The lord of years, the victorious king Rameses II.," E. I. 42, 1.
1435. The same; "Son of the sun, victorious lord of battles, Oimenepthah deceased," E. I. 64.
1436. The same, in the feminine; "Daughter of the sun, the victorious Amun Nitocris," B. 48.
1437. Victories; "The horse, the bearer of the king in his victories," written over the horse in the chariot of Amunmai Amunaan, M. R. 47 and 48.
1438. The same; "Lord of victories, the King Rameses II., king of kings," E. I. 42, l.
1439. The same ; "Son of the sun, Rameses III., lord of victories," B. 45, 22.
1440. Lord of victories, a title of Rameses II.; B. 53. The first eharaeter is mHB, lord, and the whole is Gnephaehthus, which Diodorus says was the name of an Egyptian king. Or it may mean lord of the buildings, a not improbable title for an Egyptian king; from ЄKんJ , a builder.
1441. The same, a title of King Thothmosis; E. I. 56, в 2.
1442. The same, a title of the god Pthah; B. 56.
1443. Illustrious, being the seeond name of Ptolemy Epiphanes on the Rosetta Stone and elsewhere. It is literally ' lightbearing.' The first eharaeter is $\mathbf{E}$, meaning €oor, glory.
1444. The same; "The illustrious king of Upper and Lower Egypt," R. S. 10.
1445. The same; "In the last year, in the month Chœae, of the illustrious reign of King Ptolemy," E. I. 4, 5.
144. The same; it is the word Epiphanes, in the prenomen of Euergetes II., who there uses it as his father's title.
1447. The same; "The illustrious Osiris-like divine wife, the vietorious queen deeeased," E.I. 57, 5.
1448. The same; E. I. 58, 18.
1449. Glorious, in the plural, from \&I\&5, to magnify; Triple Mummy-case, fig. 20, "The glorious gods." The adjeetive follows the substantive. See No. 371.
1450. Her glory, or perhaps her glorious; "Her glorious gift," Triple Mummy-case, fig. 20.
1451. Power; "For this to him the immortal gods gave vietory, health, power," R.S. 5. It is the Coptie $\sigma$ ICI, loftiness.
1452. Probably powerful; "The ehief seribe, the powerful Hapimen deeeased," E. I. 44, 31.
1453. Saviour, defender, ayenger, punisher; "To be named Ptolemy the defender of Egypt," R.S. 6. It is also the word $\sigma \omega \tau \eta \rho$, the title of the first Ptolemy. See No. 1523.
1454. The same; "Horus the avenger of his father," E. I. 4, 2. This sentenee is met with in the Greek beginning of the Rosetta Stone.
1455. The same; "Horus the avenger of his father, and the
son of Osiris," M. H. i. 17. This word is also used as a title by the Emperor Hadrian.
1456. The same; "Horus the avenger of his father Osiris," B. 26.
1457. The same; "The punisher of his father's wieked enemies," E.I. 75, 4.
1458. Defender; "Defenders of the bridge of life" is written beside six men with dogs' heads, like Anubis, E.I. 66. "The Osiris-like defenders of the mummies," E.I. 66, written over a row of mummies.
1459. Monthly guardian ; "Son of the priest of Mando, lord of Mendes, monthly guardian of the temple of Amun," E.I. 68.
1460. Avenging judge; "She is Anubis, avenging judge of heaven," E.I. 117, 9. Horapollo says (lib. i. 40), that to denote a judge they employed the figure of a royal robe; and again (lib. ii. 79), to denote a man that passes fearlessly through evils they draw an lyæena's skin, by both of whieh he seems to mean the eharaeter before us, whieh is a skin hung upon a stiek. See No. 152.
1461. Devourer; "A gift dedieated to Anubis, devourer of what is given to the mummy," Triple Mummy-case, fig. 3, 1.
1462. Defender; " Ptolemy immortal, beloved by Pthah and Isis, loving his father, loving lis sister, defender of Egypt," H. 65, V h. "Worship the statue of the defender of Tanis," R.S.7.
1463. The same; "Defender of the kingdoms, like Horus," E. I. 42, 4.
1464. The same, used as a name of the god Horus; B. 59. Also honoured; " His mother Iside, a woman honoured," E.I. 79. From T\&SE, to honour.
1465. Perhaps the same; "Saered to the deified heavenly defender of the temple of Memphis," E.I. 105, 6. This word seems to be in the singular, though it has a termination plural in its form.
1466. Perhaps hero, from $\& \Phi \omega \Phi$, a giant; "The king, the brave great hero," E. I. 42, 2.
1467. The same; "The king, the brave vietorious hero," E. I. 42, 1 .
1468. The same; "The priest, the hero, the lord Amunmai Amunaan," M. R. 57.
1469. The same; "The hero, like the god Mando," E.I. 37, в 1, and E. I. 42, 4.
1470. The same; "King Oimenepthah, beloved by Anubis the great hero," E.I. (seeond series) 43, 6.
1471. Perhaps the same; E.I. 22, 9.
1472. The same; "A hero like Anubis," B. 45, 14.
1473. The same; "The image of the gigantic serpent," E.I. 63, 3.
1474. Wiceed people, or enemies; "The avenger of his father's enemies," E.I. 75, 5. The figure is in the attitude of a eriminal working in the gold mines, and breaking the roek with the back of the axe.
1475. The same; E.I. 74, 25, where it is followed by the above figure as the determinative sign. Horapollo (lib. i. 65) says that to denote an ungrateful man they drew the elaws of an hippopotamus turned downwards, by whieh he perhaps meant the first eharaeter in this word.
1476. The same, being the wieked people in a state of punishment under the throne of Osiris, as he is sitting to judge the dead; E.I. 61. From $\triangle \omega \mathrm{C}$, wicked.
1477. The same; E.I. 117, 14; E.I. 58, 22, and E.I. 115.
1478. The same; E.I. 58, 22.
1479. The same; E.I. 57, 42. From elppe, chained. See No. 1330.
1480. The same; E.I. 12, 7. Henee the reduplieate form よeee よeer, a captive.
1481. Wicked women, being the feminine of the last word; E.I. 12, 7.
1482. Rebels; E.I. 116, 2. From $\chi \omega C$, wicked, and eercys, to fight.
1483. Wiceed men, meaning the eonquered nations; "The tributes of the wicked," B. 42. From $8 \omega 0$, wicked.
1484. Criminals; E.I. 116, 1, 2. From BuTte, to destroy, and $\& C$, the prefix of the past tense.
1485. The same; E.I. 116, 19, where it is followed by the
same determinative sign. The force of the seeond character, as B, is supported by eomparing this group with its neighbours.
1486. The same ; E.I. 116, 20.
1487. The samc ; E.I. 117, 1. The same as No. 1485, but without the prefix.
1488. The same ; E. I. 118, 10.
1489. The same, from XWß, miserable; E.I. (sccond serics) 53, 6.
1490. Dancers; B. 34, 74. From 6o $\sigma$, to dance.
1491. A singer, in the feminine; E.I. 118, 7. From $\chi \omega$, to sing. See No. 2034 and 2035.
1492. Music ; written over figures playing upon musieal instruments, M.C. 94 and 95 . From $2 \omega \mathrm{c}$, a song. The word maneros, the namc of the Egyptian song mentioned by Herodotus, is probably eleripe $\& \omega c$, a song of desire.
1493. Some kind of game, written over two men playing at a game like ehess ; M. C. 103.
1494. Probably befriended; "Befriended by the bull Apis" is said of Ptolemy Philometor, B. 42, 1. Two men joining their hands, says Horapollo (lib. ii. 11), denote friendship.
1495. Slans, meaning deceased ; E.I. 28 (fourth part). The single figure is cyrpi, a child; hence the two figures make cyepcyer, to kill.
1496. Approved; "Son of the gods Philopatores, approved by Pthah, to whom Ra gave vietory, a living image of Amun," E.I. 49. This is the first name of Ptolemy Epiphanes, and is translated at the begiuning of the Rosetta Stone.
1497. The same; "Approved by Amun Ra" is the first name of Rameses II.
1498. Beloved; "Ptolemy immortal, beloved by Pthah," is the king's name on the Rosetta Stone. It is the word eetr,
1499. The same. See No. 1513. [love.
1500. The same. Sce No. 1510.
1501. The same, in the feminine; "Queen Nitocris, beloved by Amun Ra," B. 48.
1502. The same; "The beloved son of the sun, Amunothph III.," E. I. 24, A 3.
1503. The same, in the feminine ; "The royal wife, great, beloved," E.I. 37, с 2.
1504. The same; "The beloved son of the sun, Amunothph III.," M. R. 41.
1505. The same, in the feminine; E.I. 37 , с 3.
1506. The same; "Beloved by the ruler of Amenti, the lord of Egypt deceased," E.I. 83, 16. From eeモpe, love.
1507. The same, in the feminine; "His beloved wife," E.I. 83, 14 .
1508. Beloved by Pthah; a title of Ptolemy Epiphanes, on the Rosetta Stone: implying of course that the seat of empire was then in Lower Egypt, where Pthah was more particularly worshipped.
1509. Beloved by Pthaf and Isis; a title within the oval of Ptolemy Auletes, H. 65, V k.
1510. The same ; E. I. 4, 5, and H. 65 , K k.
1511. Beloved by Amun-Ra; a title of Amunotlhph III., E.I. 24 , A l. This was more partieularly used by the kings while the seat of government was at Thebes.
1512. Beloved by Athor; a title of Ptolemy Philometor, on the temple of that goddess at Philæ, H. 64.
1513. Beloved by Ra; a title of King Oimenepthah, E.I. 37, в 3 . The adjective is before the substantive, contrary to the usual order of the words.
1514. Beloved by Amun ; "The royal seribe, the royal priest, beloved by Amun, king for ever," E. I. 22, 11.
1515. Approved by Amun ; "The righteous king approved by Amun, lord of the world, Rameses II.," B. 9.
1516. Nearly the same; a title of Rameses, B. 17, 2. See the proper names formed in this way, No. 1996 and No. 2023.
1517. Belonging to Pthah; B. 17, 2. Also as a man's name, E.I. 72, 5.
1518. Belonging to Rompi, the goddess of the year ; B. 39. A title of Rameses II.
1519. Beloved by his son ; "The priest of Amun, beloved by his son the great Mandothph deceased," E. I. 35, a 11.
1520. The same; "The priest Amunothph II., giver of life,
beloved by his son Thothmes IV., giver of life, beloved by his son King Amunothph III., beloved by Amun;" Wilkinson's Extracts, i. 13.

15:2. Beloved by his ancestors; E.I. 2. Sce Ancestor, No. 1839.
152.2. The same, in the feminine; E.I. 2.
1523. The saviour gods, meaning Ptolemy Soter and his queen ; R.S. 6.
1524. The brother gods, the title of Ptolemy Philadelphus and his queen. It is introduced into the first name of his son Ptolemy Euergetes, K. 223. Hence the king was called Philadelphus, loving his sister.
1525. Brotiler-loving, or Philadelphus; "The queen Arsinoë, the goddess Philadelphus," $H .77$, S i.
15.26. The beneficent gods, the title of Ptolemy Eucrgetes and his queen ; "Priest of the gods Euergeta, of the gods Philopatores, of the gods Epiphanes," E.I. 3, 2. This title was also used by Euergetes II.

15:27. The fatier-loving gods, the title of Ptolemy Philopator and his queen, in the sentence last quoted.
1528. The same; "Priest of Osiris, lord of Egypt, pricst of the gods Euergetæ, of the gods Philopatores, of Isis, of Serapis," E.I. 48, A 4.
1529. The same; part of the title of Ptolemy Auletes, H. 65, K 1 .
1530. The illustrious gods; the title of Ptolemy Epiphanes and his wife, E.I. 3, 2. See No. 1443, Illustrious.
1531. The same; H. 65, V g.
1532. The same ; in the first name of their son Ptolemy Philometor, M. H. ii. 4.
1533. The same ; in the first name of their son Ptolemy Euergetes II., M. H. ii. 4 .
1534. Gods loving their mother ; the title of Ptolemy Philometor and his wife, $H .64, \mathrm{I} u$.
1535. Part of the first name of Soter II., being the titles of his parents, the god Euergetes II. and the goddess Philometor; K. 237.
1536. Saviour-god; the title of Ptolemy Soter II., K. 239. It perhaps ends with the word n\&\&€el, to save. The eross may be m .
1537. The same; being part of the first name of his son Ptolemy Neus Dionysus, K. 251. It ends with the same word.
1538. Beneficent god and beneficent goddess; the title of Ptolemy Euergetes II. and his wife, being part of the first name of their son Ptolemy Alexander, $K .242$. It is followed by the word ehild ; hence the egg and stroke following the first hatchet cannot be son as usual, but merely a maseuline form corresponding with the feminine termination which follows the second hatchet.
1539. Loving parents and brother; the title of Ptolemy Neus Dionysus, H. 65, K i.
1540. The same ; H. 65, T g.
1541. Young Osiris; the title of Ptolemy Neus Dionysus,
1542. The same; K. 249. [K. 250.
1543. Seen, shown ; "So that it may be seen that it is lawful for the Egyptians to honour," R.S. 13.
1544. The same ; "By whieh it may be seen," R. S. 8.
1545. Conspicuous; "A statue to king Ptolemy, living for ever, beloved by Pthah, god Epiphanes thriee holy, conspicuous, to be named Ptolemy the defender of Egypt," R.S. 6.
1546. Proclamations; "Letters for Lower-Egyptian proclamutions," R.S. 14, where in the Greek translation we find letters Greek.
1547. Probably the same; E.I. 1, 4.
1548. The same; "The priests in the temples of Egypt shall wear crowns during the proclamations of god Epiphanes thrice holy," R. S. 12.
1549. Greetings; B. 36, where the crowds, some on their knees and some with offerings, are greeting the return of the king from his victories. From p\&cye, joy.
1550. Honour; "So that it may be seen that it is lawful for the Egyptians to honour," R.S. 13 ; so at least the Greek would lead us to translate this.
1551. The same; E.I. 58, 52.
1552. Worsmiper ; "The royal worshipper of the gods, the divine queen," E.I. 57, 16. Also as the determinative sigu of a priest, E.I. 40, 18.
1553. Hope, being spelt K\& \&HT ; "Grief of heart, hope, glory," written by the side of a mummy, E.I. 64.
1554. Grief of heart; being spelt TwKee reht in the sentenee last quoted.
1555. Give, dedicate; "To whom Ra gave vietory," E. I. 49. It is the letter K , and the word $\& \mathrm{IK}$, dedicate.
1555. The same; "Prayers to Osiris, for his dedication, for the dedication of the seribe," E.I. 8.
1557. The same, in the plural; "Numerous dedications," R.S. 12.
1558. Full of G1FTS; "The aeeustomed writing for the gift of the seribe, full of gifts," E.I. 33, A 1. The use of this word twiee in one sentenee is not uneommon, and helps to fix its meaning.
1559. Dedicators; "The holy dedicators of the temples," E.I. 42, 3. The last letter is an o, and makes the noun plural.
1560. Dedicator ; "Amunmai Rameses II., dedicator of the Amunei [or Memnonium], like the temple of Ra," E.I. 42, 3. From $\sigma$ s\&ik, to dedicate. Compare No. 674.
1561. Gave vietory; "Whom Pthah approved, to whom Ra gave victory, a living image of Amun," is a part of the first name of Ptolemy Epiphanes, E. I. 49.
1562. Gave life ; "To whom Ra gave life," is, by analogy with the last, a translation of the first name of Psammetichus II., K. 169.
1563. Gave blessings; "To whom Ra gave blessings," is in the same way the translation of Bokra, the first name of King Seveehus, K. 160.
1564. Perhaps giver of royalty; "A gift to Amun-Ra, king of the gods, giver of royalty," E. I. 103, 2.
1565. Perhaps guardian; "Apis-Osiris Pet-amenti, god, king of the gods, guardian king for ever," E.I.5. It is literally 'full of protection,' from \&\&p€ , to guard.
1566. The same, or glver of blessings; "Prayers to Osiris, in his eeremonies, good immortal giver of blessings," E. I. 6. It
is also applied to King Neetanebo, $H .7, \mathrm{Ru}$. The first letter is R, or IpI, the prefix for aetion.
1567. Blessed, or happy, spoken of a deeeased person; "The Osiris-like divine wife, the queen deeeased immortal, blessed," E.I. 57,16 ; also E.I. 48, a 10. "A gift of happy years to the son of the sun Rameses II.," B. 59.
1568. Probably blessing; "For the gift of the blessing of the priest of the soldiers," E.I. 17, 3.
1569. The same; "For the gift of the blessing of the ruler of Amenti," E.I. 18, 3.
1570. Nearly the same; E.I. 14, and E.I. 16. Here we have the prefix $\& C$, the mark of a past tense.

1571 and 1572. The same; "Oxen, geese, and money for the blessing of Ki, son of Sabaeothph, a woman deceased, full of blessing," E.I. 15. This use of the word twiee in one sentenee helps to fix its meaning.

1573 and 1574. The same ; E.I. 19. This eharaeter is probably a seraper for bathers. It has the foree of в о т, from ß $\omega \boldsymbol{T} \epsilon$, sweat, and to wipe, as shown in No. 482 ; or perhaps of нок, from $2 \omega \mathrm{~K}$, to scrape, in the name of King Uehoreus.
1575. Blessed; " Blessed by the ruler of Amenti, Horus, lord of Egypt," E. I. 95, 1.
1576. The same, in the feminine; E.I. 95, 3.
1577. The same, in the feminine ; "Blessed by Osiris the ruler of Amenti," E. I. 100.
1578. Full of blessing; E.I. 53, b 30. For these eleven groups we have only the eontext to fix the meaning, and any nearly similar meaning would fill its plaee as well.
1579. King ; E.I. 6. The first eharaeter is an R, and it is the word ppo, though it has a final T , whieh is wanting in the Coptie. As a title it is given to priests.
1580. The same, in the plural ; $H .66, \mathrm{R} y$, where it means the immortal gods, as we see by eomparing that sentence with H. 66, R b.
1581. The same ; "The royal seribe, the royal priest, beloved by Amun, king for ever," E. I. 22, 11. The final letters may be the artiele Т $\boldsymbol{T}$, $h$.
158.2. The same; "For the dedieation of the king, the ehief of the priests of Athor," E.I. 35, в 3. Also priest; E.I. (seeond series) 37, 4.
1583. Chief of the priests; "The priest the chief of the priests in the eities," E.I. (second series) 37, 4.
1584. The same; "King of Memphis," E. I. 4, 2.
1585. Lord of the house; the title of a deceased person, E.I. 74, 3; E.I. 75, 2. We have here the double R in the word ppo.
1586. The same; E.I. 74, 5.
1587. Victorious; this is the last syllable of the name Nitoeris, K. 61, which Eratosthenes translates Minerva, or Neith, the victorious. It is the word $\searrow$ Op, brave, or XpO , conqueror, as the T has the guttural foree of H or $\mathbf{C H}$. In the same way we have seen that the name of the god Chem, No. 66, sometimes begins with a т, as does the word $\mathcal{X}$ Heer, Egypt, No. 793.
1588. The same; "Conqueror of hell," E.I. 72, 14. Here this word begins with CH , instead of TH , as in the last group and in the following.
1589. The same; "Conqueror of Ethiopia," B. 39.
1590. The same, in the plural; "Conquerors of the eternal serpent," E.I. 63. Here we have another form of the CH, with which the group begins.
1591. The same; "Conquerors of the enemy," E.I. 74, 25.
1592. Probably victories; "The victories of the gods," E.I. 62 (first part).
1593. The same ; E.I. 63 (seeond part). Here we have another form of the $\mathbf{C H}$.
1594. Conquerors; "Conquerors of the eternal serpent," E.I. 63 (second part). This is the same as No. 1589.
1595. Conquered; "Deerces relating to the conquered serpent," E.I. 63 (seeond part).
1596. The same; "The hero, like Anubis, lord of the conquered Ethiopians," B. 45, 14. See No. 1589.
1597. Captives; B. 44, 17. From xep\&eit, to conquer. The man with his arms tied behind him, as the determinative sign, helps to explain the word.
1598. Slave ; E.I. 116, 2. This is the same word as the last, but the determinative sign is a figure in the act of labour.
1599. The same; B. 34, 27.
1600. Great, grand; "Defender of the great kingdoms, like Horus," E. I. 42, 4. Perhaps XOp, XWps, powerful.
1601. The same; "The priest of Amun, loved by his son the great Mandothph deceased," E. I. 35, A 11.
1602. The same, in the plural; "Upon the grand festivaldays," R. S. 8. "Grand libations," R.S. 4. In both of these cases the adjective follows the substantive.
1603. The same, in the feminine; "Isis, the great goddessmother," E.I. 4, l.
1604. The same, in the feminine ; M. H. i. 15.
1605. The same, in the feminine dual; "In like manner to the two great asps placed on the shrines," R.S. 9. This termination is at once alphabetic and symbolie, like the word Augg. for Augusti on the Roman coins.
1606. The same; "Ahi, the great son of Athor," M. H. i. 17.
1607. The same, spelt n o, from r\&\&, great; "Thoth the lord of Oshmoonayn, the great eity," M.H. i. 26. It is from this word that the city of Thebes is, in the prophet Nahum, called No-amun, or Diospolis Magna.
1608. The same as No. 1600, the first letter being used for the whole word. Compare E.I. 111, 9, with 111, 14.
1609. The same, being $\pi \epsilon$, above; "His father a priest of the great Ra," E. I. 39, 3. "Pahoë, a great priest, a man deceased in the temple," E.I. 26.
1610. Shining; "Two obelisks carved out of the shining mines," B. 51. From Borßor, to shine.
1611. The same; "A shining star," B. 59. See fig. 1036.
1612. Sovereign ; E. I. 11, 11. The character may be a sceptre.
1613. The same; "Sovereign of the gods," meaning the deceased king, E. I. 30 (first part). Also applied to a private person, E.I. 16.
1614. The same, in the femininc; "Nepthys the sister-goddess, the sovereign grcat daughter of Ra," M. H. i. 16.
1615. The same, applied to the deeeased queen ; E. 1. 58, 43.
1616. The same; "Beloved by Osiris Pet-amenti, god, sovereign lord of Upper Egypt," E. I. 1 (top).
1617. Probably the same, applied to a private person; E.I. 1, 13.
1618. The same; "The horse, the bearer of the sovercign to his vietories," M. R. 47 and 48. The figure is the determinative sign for the king.
1619. The same; "The illustrious sovereign going by barge to the palaee of Memphis," R. S. 9.
1620. The same; "In the thirty-third year of the sovereign he was lord of the country of the Lydians," $H .41, \mathrm{G} \mathrm{k}$, meaning in the thirty-third year of his reign.
1621. The same; "In the year thirty-eight of the sovereign the king, the brave Rameses II.," M. R. 115.
1622. The same; "In the year twelve, on the ninth day of Thoth, of the sovereign king," $H .43, \mathrm{Y}$ e.
1623. The same, in the feminine; "In the year six . . . . of the sovereign queen, mistress of the world, Cleopatra," E.I. 4, 12.
1624. Brave; "The king, the brave son of Amun," E.I. 42,3 . This is the word so translated by Hermapion from the obelisk, see page 20 . The bull, el\&CI, naturally represents the word ericye, to fight.
1625. Victonious, from eercye, to fight. It is the first syllable of the name of King Misphra Thothmes, K. 54, and the last syllable of the names of Queen Mautmes, K. 76, and Osirtesenmes, No. 1960. Also as a noun, battle. It represents ereedy, an anvil. Theophilus, in his Diversarum artium Schedula, lib. iii. 10, deseribes the Roman anvils as in the form of three half apples. This figure is formed as two sueh. Compare No. 1959 and 1960 for the syllabie power of this eharaeter.
1626. Victorious in battles, with the adjeetive in the feminine; "Like Horus, victorious in battles, like Aroëris," is said of Queen Nitoeris, B. 50, 3.
1627. Lord of battles; a title of Ptolemy Cæsar, the infant son of Julius and Cleopatra, M.R.23. The sphinx has the force of mH6, lord.
1628. The same ; a title of King Oimenepthah I., M. R. 45.
1629. The same ; "Son of the sun, lord of battles, Neetanebo, giver of life for ever," H. 8.
1630. The same; "Son of the sun, lord of battles, Amunmai Rameses II.," E. I. 15. This title always precedes the king's seeond name, while 'lord of the world' precedes his first name. In Hermapion's translation from the obelisk, pages 20, 22, it is 'strong in battle,' and 'brave in war.'
1631. Good in battles; a title of Amunothph III., E.I. 24, a2. The leg is the letter b, and perhaps the word oreh, holy.
1632. The same; "In the first year of the king, good in battles, the lord of the world, Oimenepthah I.," B. 36. Here the word battle, which was before a single eharaeter, is spelt with letters.
1633. King of battles; M. R. 62.
1634. Image of war; "In the first year, on the nineteenth day of the month of Athyr, of the sovereign the brave image of war," H. 80, S k. From TorwT, an image, and eescye, war. Hence this group is pronounced Thothmes, and was a suitable title for that king.
1635. Perhaps butcher; written over men sharpening their knives, while others are in the aet of eutting up oxen, M.C. 83.
1636. Perhaps carpenter; written over men eutting wood into shape with axes, M. C. 43.
1637. Perhaps feeding; "Feeding the goat;" "Feeding the saered eattle," written over men so employed, M. C. 31.
1638. Lame; over a man with two elub feet, M. C. 93. The leg is the determinative sign of the part injured.
1639. Dwarf; over the figure of the man, M.C. 93 . The four wavy lines only represent the letters N N. Hence comes the Greek and Latin word nanus.
1640. Deceased; it follows the queen's name on her sareophagus, and also the name of her father Psammetichus, E.I. 58.
From eeor, death.
1641. The same; E.I. 1, 1 .
1642. The same, in the feminine; E.I. $58,46$.
1643. The same; E.I. 15, 15.
1614. The same; E.I. 3, 8, and E.I. 12, 18.
16.55. The same; " Imothph, a woman deceased, daughter of the priest of Pthah," E.I. 4, 3 ; also E. I. 12, 2.
1646. The same, in the feminine ; E. I. 8.
1647. The same ; E.I. 87, 8. The first letter is s , for $\& \mathrm{c}$, the prefix of the past tense.
1618. The same; E.I. 118, 24. The seulptor, in mistake, gave this group the maseuline termination, whieh he afterwards altered to the feminine, as it is applied to a woman.
1619. Perhaps the same, though more probably blessed. It may be from scelor, deceased, or ceeor, to praise, or cee\&\&T, blessed. "Hapimen blessed by Osiris," E. I. 44, 11. " His daughter deceased," E. I. 20, 9.

1650 and 1651. The same ; E. I. 29 (fourth part). The latter is also seen in E. I. 35, a 1 , where the priest Mandothph is called Sma-mando, blessed by the god Mando.

1652 and 1653. The same, maseuline and feminime; E.I. 15, 7, and E.I. 15, 12, where they are used simply for deceased.
1654. Deceased; E. I. 94, 2. From eewort, to die.
1655. The same; "The deceased Osiris-like king Amyrtæus deceased," E.I. 30 (fourth part). Horapollo says, book i. chap. 44, that to represent anything hateful they employed a fish, by which he may mean this group. This fish is the letter $M$, as also is another fish in No. 246.
1656. The same, with the maseuline suffix © ; E.I. 28 (fourth part).
1657. The same, with the dead body or mummy as the determinative sign ; $H .70, \mathrm{~K}$ y.
1658. The same, beginning with 8 C , the prefix for the past tense ; "The statue of the deceased Osiris-like king Amyrtæus," E.I. 31 (fourth part).
1659. The same, in the plural ; "Guardian of the dead," E. I. 41, 6. "Statues of the deceased who are illustrious Egyptians," E.I. 31 (third part).
1660. The same, in the feminine ; " Her mother was the lady Haismout deceased," E. I. 52, 53. One т is part of the word eewort, and the seeond is the feminine article.
1661. The same, also in the feminine, in the same sentence; E.I. 53, A 5 .
1662. Probably buried; "Immortal, buried, deeeased in the temple," $H .70, \mathrm{M}$ y. This word begins with the usual prefix of the past tense.
1663. Mummy-case, made of wood; "Pthah-Sokar-Osiris, lord of the mummy-case," E.I. 68.
1664. The same; "In the hated mummy-case is the image of the deceased," E.I. 31 (fourth part). From elect, to hate.
1665. The same; E.I. (second series) 41, 23. The first two letters are K r, and form the word $\mathcal{X} \& p \omega$, silence, whence the Greeks borrowed their word Charon, the ferryman for the dead. Diodorus Siculus tells us that the name was Egyptian.
1666. The same, with the addition that it is seulptured ; E.I. (seeond series) 41, 8. See the word Sculptor, No. 314.
1667. The same; Triple Mummy-case, fig. 1, 1.
1668. A mummy, or dead body, laid out on the peculiar lionshaped eouch ; "A priest belonging to the offerings to the mum$m y$," E. I. 4, 15.
1669. The same; "Offerings to the dead," E.I. 94, 2. The letters are the word $\mathcal{\chi} \& \mathrm{p} \omega$, silent, as in No. 1665. The offerings to the dead here spoken of were forbidden by the Jewish law, in Deuteronomy xxvi. 14.
1670. The same, with the prefix of the past tense; E.I. 12, 9.
1671. Deep, or the bottomless pit, from cyhk, deep; "The mummy-case in the depths of Amenti," E.I. (see. series) 41, 23.
1672. Mummy, spelt m m, written over the lion-shaped couch on which the mummies were usually placed; Triple Mummycase, fig. 20.
1673. Perhaps dead, from \&er, departed; E.I. 12, 9; also E.I. 118, 28. Hence perhaps the Hebrew name of 'the valley of the ehildren of Hinnom.'
1674. Nearly the same, perhaps from $\mathcal{Z} \omega T$, to fall; E.I. 118, 24. Horapollo seems to mean these two groups, when he says, book i. ehap. 56, that to symbolize an unjust man, they draw two elaws of an hippopotamus turned downwards.
1675. Nearly the same, from xurç, to happen; E.I. 118, 24.
1676. Nearly the same, from GWT $\epsilon$, destroyed, hateful; "Dead, destroyed, in the mummy-case," E. I. 29 (fourth part).

Horapollo, as before quoted, book i. chap. 44, seems to confound the words 'dead' and 'liateful.'
1677. The same; "The boat belonging to the dead persons in Amenti," E. I. 86, 7.
1678. The same; "She is the appointed door-keeper of the hateful door,'" E. I. 69, a 22.
1679. A мumму, from ceßTe, to prepare; E.I. 102, a 2; also E.I. 102, в 2, and E.I. 102, с 2 .
1680. Mummes; "The Osiris-like keepers of the mummies" is written over a row of mummies in their tombs, E. I. 66.
1681. The same; "Ruler of the house of the mummies," E.I. 66 (sceond part).
1682. Probably commanding, from or\&8c\&8 r ; "The commanding god, lord of the years," E. I. 28 (third part).
1683. The same ; E.I. 28 (first part).
1681. The same; E.I. 28 (first part).
1685. Good, from M\&re ; "The good king," B. 33, 69. "Good mummies," E.I. 70, F 4.
1686. The same, meaning that the parentage of the deceased was honourable; E.I. 70, F 4.
1687. Good as to his mother, in the sentenee last quoted. The same sentence, though less clearly written, is on several other scarabæi on the same plate.
1688. Treasures; E.I. 116, 8. Nearly the same as necyencoren, since the eight strokes have the force of cyeeorn, eight.
1689. The same; E.I. 116, 13. From M\&.cyecorr.
1690. Perhaps the same; E.I. 69, в 3.
1691. Perhaps good, being not unlike the last six groups; "Appointed displayer of the good night-stars," E.I. 28 (first part).
1692. Appointed; "During the appointed last day of Mesore, the birth-day of the priest living for ever," R.S. 10. Also righteous; "A righteous good man deceased, son of Neithamun a woman deeeased," E.1.12, 1. The deceased persons on the tablets are usually thus styled righteous and good; and it seems probable that these were the hicroglyphical characters pointed
to when Herodotus in mistake understood the word mipuees, a mortal, to mean 'honourable' and 'good.' The rabbit has the foree of sout, from $\sigma \omega \boldsymbol{T}$, to dig , and $\varnothing \& p \& \sigma \omega 0 \gamma \tau \mathrm{c}$, a rabbit or under-digger. This word is corよen, just. See No. 1703 for further proof of the sound to be given this eharaeter, and No. 1877 for the name of the rabbit.
1693. The same; "By this it is known that it is lawful for the Egyptians to honour," R.S. 13. "A gift dedieated to Osiris Pet-amenti, righteous good king for ever," E. I. 2, 1.
1694. Decrees; "To ereet a similar shrine to the god Epiphanes thriee blessed, aecording to these decrees," R.S. 13. This word seems to admit of being divided into 'appointed-in-thetemple things'.
1695. The same; "Decrees relating to the representation of his barge and the barges of Egypt," E. I. 28 (seeond part) ; also E. I. 58, 21.
1696. Right, in the plural; "He paid the soldiers what was right," R. S. 1.
1697. Judge, a name for Osiris, for which reason it is plaeed within an oval ; B. 15.
1698. Righteous good king of the gods, another name for Osiris; M. H. i. 13.
1699. Appointed priest; "In the year when he was appointed priest for the month in Memphis," E. I. 73, 11.
1700. The same; "It shall be lawful for appointed persons to make feast and ereet a similar shrine," R.S. 13. Here we read in the Greek that it shall be lawful for private persons to make this shrine.
1701. The same; "Appointed guardian of the door is the offiee of the great serpent," E. I. 64.
1702. Righteous; "The Osiris-like righteous . . . . . . deeeased," E. I. 71, a 3. The termination of this word is probably sps, to be, whiel in Coptie is usually prefixed.
1703. The same, being used for No. 1692, in Triple Mummycase, fig. 20. From crut, the dog-star, and the N , the charaeter following, we get corten, righteous.
1701. Probably raised; "A royal gift to Pthah, an offering
raised by the lord of battles Amunmai Rameses," E. I. 103, 1. The character is a perch or prop. The ibis stands upon it in No. 165. It has the force of T , or T o N , from Tworr, to raise.
1705. Righteous; "A righteous good man immortal," $E . I$. 89, 4. Also judge; "The judge, ruler of Esne," E. I. 4, 4. Here the word corter is formed by an s and the syllable тon, as it was beforc, in No. 1692, by s out and the letter N .
1706. Probably the same; "The judge Amun-Ehe-Chem," M. H. i. 6 .
1707. Pcrhaps great, in the feminine ; "Nephthys the sistergoddess, the powerful great daughter of Ra," M. $H . \operatorname{i.16}$. The first character is the letter m, used for Amun, as in No. 498.
1708. The same ; E. I. 42, 4.
1709. Holy; "The holy crown, called Pschent"" R. S. 9. "In the splendid holy liturgies," R. S. 12. Also three times in R.S. 11 .
1710. The same, in the plural ; E.I. 65 (second part).
1711. Grey, or spotted black and white, written over a spotted heifer; M.R. 41 ; also $H .61$, where however the animal is not coloured; hence sorssoren, grey. The character is an A or other rowel.
1712. Red; over a red heifer in M.R. 41. From elepcy, red.
1713. White; over a white heifer in M. R. 41. The letter b, for orwhcy, white.
1714. Black ; over a black heifer in M. R. 41. This character has the force of K\&eeE, black; in No. 792 it has nearly the same force. Horapollo says (lib. i. 70), that when they would write 'darkness,' they use the tail of a eroeodile, by which he seems to mean this character.
1715. Wore; "Which he wore on his investiture in the temple with the country of the kingdom," R.S. 9.
1716. Clothe; "Clothe the statue for the ceremonies, like to the gods of the eountry," R.S. 7.
1717. Investiture; "Which he wore on his investiture in the temple with the country of the kingdom," R.S. 9. Perhaps the lastecharacter forms no part of the group : it may be the preposition following.
1718. Set UP ; "They shall also set up a statue to King Ptolemy," R. S. 6.
1719. The same; "Set up a tablet in the temple, earred with letters saered," R. S. 14.
1720. The same; "It shall be lawful for appointed persons to make feast, and set $u p$ a similar shrine to god Epiphanes," R.S. 13. The two legs in our figure should be joined, as in No. 1718.
1721. The same; "Whieh is to be set up in the temples of Egypt," R.S. 14. From хотc, to cut. See No. 252 for the foree of the first letter, and No. 1735 for the same word, spelt with another form of the $x$.
1722. The same, in the same sentenee; Salt, pl. 5.
1723. The same, or perhaps то load; "He loaded ships with silver," $H .41, \mathrm{Hg}$.
1724. The same; "He made and set up two obelisks eut out of stone," B. 48.
1725. The same; "He set up two obelisks," B. 49. This ends with the syllable $\pi \in C$, the sign for the third person of the past teuse.
1726. Image; "A living image of Amun," E. I. 49. This is part of the first name of Ptolemy Epiphanes, of whieh we have a translation at the beginning of the Rosetta Stone.
1727. The same; "Thy name is the image of the sun," E.I. 118, 4. "Thy name is lasting, like heaven; an image of the sun," E. I. 42, 2.
1728. The same, followed by the determinative sign for the statue ; E.I. 70, F 5.
1729. The same ; E.I. 70, H 3.
1730. The same, in the plural, or statues; "Statues of the deceased illustrious priests," E.I. 31 (third part). The bird, the letter 0 , is the plural termination.
1731. The same, in the plural ; E.I. 79, 5.
1732. Statue; "At the going-out from the temple of the statue of Amun-Ra in the water proeessions, they shall also carry out the shrine and statue of god Epiphanes," R.S. 8. Also as the determinative sign for a woman; "Honour to the deified lady," $E . I .52,2$. The final $s$ is a sign of the feminine gender.
1733. Also a determinative sign for a woman ; E. I. 52, 43.
1734. Cut ; "Two obelisks cut out of hard stone," B. 50, 6; also B. 48, and B.51. From $\Varangle \in X$, to cut.
1735. Made, cut ; "He made and set up two obelisks," B. 48. From ХOTC, to cut.
1736. Carved, cut; "Set up a tablet in the temple, carved with letters sacred," R.S. 14.
1737. The samc ; E.I. 12, 11, and E.I. 77, 4.
1738. Pleased, or decreed by; "It pleased the priests of Upper and Lower Egypt" are the first words of the enactment of the decree on the Rosetta Stone, line 5.
1739. Going-out; "On the going-out from the temple of the statue of Amun-Ra," R.S. 8. Also heliacal rising, which is the meaning given to this group by Chæremon, page 23 ; "The heliacal rising in the city of Tanis of the star of night," E.I. 11, 10; also E.I. 9, 14.
1740. Coming; "Thy name is the coming of Aurora," E.I. 118, 16. From пнд, to come. The chance of being misled by spelling a word as if it were Coptic is less in modern inscriptions such as this, which is only of в. с. 500.
1741. Bear patiently; "He bore patiently, and then remitted the debts," R.S. 2. From worrдн'т, to bear patiently.
1742. Received; "He received the country of the kingdom from his father," R.S. 10.
1743. Carry; "They shall also carry out the shrine and statue of god Epiphanes," R. S. 8. The first letter seems to be the sign of the future tense here, as in No. 1718 and No. 1720.
1744. Perhaps carryings, a noun plural ; R.S. 13.

1745 . Accession day, or literally, either day of receiving the kingdom, or day of carrying out the statue ; R.S.7. See Day, No. 1004.
1746. Regulator, or steersman; "The steersman of the boat" is written over the figure of a god stecring the boat of Ra, E. I. 28. Also make, or fashion ; " Make for King Ptolemy [a shrine and] portable statue of silver," R.S.7.
1747. The same, in the feminine; the title of a goddess, M. H. i. 37 .
1748. Regulating; "Regulating the splendid rites," R. S. 3.
1749. Perform; "Perform sacrifices and other rites," R.S. 11, and R.S. 12.
1750. A man; "Pet-Isis, a man deceased," E.I. 23, в 1. This or some similar figure usually follows the name of a man, and in part answers the purpose of the oval which incloses the name of a king.
1751. The same; E.I. 33, в 7. This one instance will explain as completely as more would the manner in which the characters are formed in the hieratic writing. The peculiarity of the style points out the tool used, which is sometimes found in the tombs. It was a rced bruised at the end, and its fibres formed a brush, which may have tapcred to a point, as all the strokes werc about the same thickness. The ink was lampblack, or some other preparation of charcoal, any of which would be indestructible, except by fire. This style of character was also occasionally employed on stone.
1752. The same, sometimes feminine ; E. I. 19, and E.I. 20.
1753. The samc ; E.I. 19, and E.I. 20.
1754. The same; E.I. 1, 1. "The holy man deceascd," E.I. 8. The man holds the whip-slaped sceptre of Osiris, to show that he is acquitted by the judge.
1755. The same, in the plural, mentioned as prisoners; $H$. 42, Y e.
1756. The same, in the feminine; $H .42, \mathrm{Y} \mathrm{f}$.
1757. A woman ; the mother of the deceased person in E.I. 23, a l, and E.I. 23, в 1. In the pictorial part of sevcral tablets we sec that the lotus-flower held in the hand is the mark of a woman.
1758. The detcrminative sign of a mummy standing against the wall, in the plural. It follows the words, "The gods Soteres immortal," R. S. 6.
1759. Captives, with thcir hands tied behind; "Captives sixteen' are mentioned among the booty, H. 42, E f.
1760. Living captives; " Living captives four hundred and nincty," $H$. 41, P q.
1761. The same ; B. 36, where the king, on the return from
his conquests, is leading them lrome tied to his chariot. By eomparing this with the last, we see that the adjective may be placed either before or after the substantive.
1762. Enemies; "The monareh, eonqueror of his enemies," E. I. 42, 4. The figure is that of a man in the act of begging for merey.
1763. The same, perhaps from 8 Hcy, tormented; "The conqueror of his enemies," B. 44, 7.
1764. Lord of tite enemies ; B. $43,12$.
1765. Soldiers; "Seribe to the soldiers," E. I. 26. "Priest to the soldiers," E.I. 17, 3. "He paid the soldiers what was just," R.S. 1; which, however, scems to be translated in the Greek 'He punished the rebels, as was just.'
1766. The same; "Seribe to the soldiers," E. I. 26. The arrow is here used instead of the bow.
1767. The same; "Chief of the soldiers," E. I. 44, 28.
1768. The same; E.I. 116, 19.
1769. The same; "The son of the ehief of the soldiers, E. I. 114, 3. From eestoi, a soldier. This word also forms part of the last group.
1770. The same; E.I. 41, 1. Perhaps from ぁயगєК, to kill.
1771. The same, or more exactly soldier-men, being formed of the two characters, like the Coptie $\boldsymbol{\sigma} \boldsymbol{\sigma} \in \Omega$ pwees. It shows that the eharacters are used to represent the sound rather than the thought. "Honour to the deified ehief of the soldier-men," E. I. (seoond series) 23, в 1.

1772 . Archer, being the figure of a quiver, written over a man in the boat of Ra; E.I. 64.

17\%3. Probably castle ; " Ptolemy Neus Dionysus, vietorious in his castle," E.I. 72, 9.
1774. Conqueror; B. 36. The man is in the act of striking down his enemies.
1775. Conquerors, or warriors; B. 45, 3. The man holds a shield.
1776. The same ; B. 43, 8. The bull is ee\&c, and thus the whole word is elscys, to fight.
1777. Conqueror; "The monarch, conqueror of his enemies,"
E. I. 42, 4. This is the group meant by Horapollo, when he says (book ii. ehap. 5) "The hands of a man, one holding a shield and the other a bow, denote the front of the battle."
1778. The same; "The heavenly king, the brave conqueror," E. I. 42, 3.
1779. Slingers, a body of troops in the Egyptian army ; B. 44, 8. From cyß $\omega$ R, a cord.
1780. Nearly the same ; B. 44, 8. Erom Tensor, to bruise.
1781. King of Upper and Lower Egypt; a title of Ptolemy Neus Dionysus, E. I. 73, 9. The seeptres held by the figure are distinguished by the lotus and the lily of the two countries.
1782. Child, son ; "Horus a child, the son of Isis," M. H. i. 17. The figure holds the finger to his mouth to denote lis infaney: he is too young to speak. From this the Greeks ealled Horus the god of silenee, under the name of Harpoerates, Horus the child.
1783. The same ; "Rameses II., the great king of Egypt, the vietorious son of Oimenepthah I., the great king of Egypt, who was the victorious son of the son of Rameses I.," B. 17, 6.
1784. The same, in the pedigree quoted above.
1785. The same; E.1. 73, 5. From தpot, a son.
1786. The same; "The son of Pthah," E. 1. 72, 10. The ehief eharacter is the single lock of hair whieh was worn by the young Egyptians as a mark of rank. We see it on the sculptures twelve eenturies before our era; and it is mentioned by Ammianus four centuries after our era.
1787. The same, or young; being part of the name of Neus Dionysus, or the young Osiris, K. 250.
1788. The same; "The good wifc bore her beloved child on the year XXV., on the twenty-first day of Paophi," E. I. 73, 7; also E.I. 73, 4. The Coptie c्रुнр, son, is in the hieroglyphies nsually spelt S E.
1789. The same; "Horus, the son of Isis," M. H. i. 17. The bar by the side of the goose is the masculine termination of the word. The goose alone often lias the same meaning.

1r90. The same; "Horns, the son of Isis and son of Osiris," M.H.i.17. The egg lias the same foree as the goosc.

1791．The same；＂The son of the sun，lord of Upper and Lower Egypt，Ptolemy immortal，＂E．I．4， 5.

1792．Eldest son ；＂The beloved eldest son of Amun＂is part of the name of Shishank II．，K．154．See First，No． 1095.

1793．The same ；E．I．118，8．From elecysct，first born，a modern form of cy̧elescr，from cy\＆，beginning，and $\mu \ell \in$ ，born．

1794．Daughter；E．I．24，в 2．It is the word for＇elild，＇fol－ lowed by the feminine artiele．

1795．The same；＂Neith，the queen of Sais，daughter of Isis，＂ E．I．33，с 3.

1796．Child，maseuline and feminine ；E．I．20， 9 and 13， where the various relations of the deeeased are mentioned．This may be an abridgement of No．1802．

1797．Daughter；＂A woman deeeased，daughter of the priest of Mando，＂E．I． 52,4 ．This is the feminine of No． 1789.

1798．The same；＂Imo，a woman deceased，daughter of the priest of Pthah，＂E．I．27， 13.

1799．The same；＂The queen deceased，the royal daughter of the lord of the world，Psammetiehus deceased，＂E．I．58， 2. This is the feminine of No． 1790.

1800．The same；＂Imothph，a woman deceased，daughter of the priest of Pthah，＂E．I．4，3．This word，and No．1798，in both of whieh the mark of the feminine is doubled，belong to in－ seriptions made under the Ptolemies．

1801．Children ；E．I．6．Perhaps from ergpo十，sons．
1802．The same；＂A kingdom，remaining to himself and his children for ever，＂R．S．5．＂Men，women，and children，＂H．42， Y h．From よpo干，sons．From this word Horus the child was ealled Hor－pa－krot，or Harpoerates．

1803．Lawfully－born children；E．I． 6.
1804．Perhaps the same，as it seems to be a eontraction of the last；＂Wives，children，and others，＂E．I．72， 11.

1805．Bore，or brought forth；＂The good wife bore her be－ loved ehild，＂E．I．73，7．From M\＆\＆ke，to bear．

1806．Probably son；it follows the name of the father in the first name of Ptolemy III．，K．223．The first eharacter is a bone with flesh upon it．
1807. The same; in the first name of Ptolemy IV., K. 225. See Horapollo, book ii. chap. 9.
1808. Born, birth; "The appointed last day of Mesore, the birth-day of the priest living for ever," R.S. 10. " $\qquad$ deeeased, born of the lady Hesmo deceased," E. I. 69, в 8. From $e^{e} \mathrm{c}$, born. Also serpent ; over the figure of the animal, E.I. 65. From eescs, a serpent. Also approved ; Thothmes, K. 72, is " approved by Thoth," whieh is proved by the translation of the name of Amunmai Rameses, $K .101$, as given by Hermapion; "Whom Amun loves and Ra approves." From reecye, to examine.
1809. The same; "A righteous good man deceased, born of Neithamun, a woman deceased," E.I. 12, 1. This word and the last arc used when speaking of the mother, not usually of the father.
1810. The same, in the feminine; "His beloved wife $\qquad$ born of Amuni, a woman deeeased," E. I. 17. Also mother; " Neith, mother of the gods," M. H. i. 12.
1811. The same; "Lawfully-born children," E.I. 6. As we have just seen elec, born, used for mother, so here we have $\boldsymbol{\mu} \boldsymbol{\varepsilon} \boldsymbol{\gamma}$, mother, used for born. Sce No. 1803.
1812. The same; E.I. 21, 4.
1813. The same, in the feminine ; E. I. 21, 5.
1814. Father; "Father of the gods," E. I. 6.
1815. The same; "Horus, his father Osiris," B. 22. It is there followed by a second snake, or F , for the pronoun his.
1816. The same ; "Osiris the son of Neith, his father is Seb," M. H. i. 13.
1817. The same; "Rcceived the country of the kingdom from his father," R. S. 10. "Horus, the avenger of his father," E.I. 4, 2.
1818. The same; "Honour to Seb, the father of the gods," M. H. i. 11 .
1819. The same; "Seb, the father of the gods," M.H. i. 11. Also written over the father of the deceased, E. I. 18.
1820. The same; "Honour to Horus, the avenger of his $f a$ ther," E. I. 51.
1821. Fathers; "The gods, fathers of the country," E. I. 32 (third part).

18:2. The same, meaning aneestors; B. 34, 48.
1823. Grandfather, or father's father; "IIis grandfather, pricst of the great Ra," E.I.39, 3. He sits among the ancestors of the deceased, next after his father and mother.
1894. Great grandpather ; E. I. 39, 3. He follows in his turn among the ancestors of the deceased.
1825. Great-great grindfather; "Thothmes III., greatgreat grandfather of Amunmai Anemneb," M. H. ii. l.

18:6. Motner; "His mother Taar, a woman deceased," E. I. 8; also E.I. 39, 3, and in many funereal tablets. From ee\&r, mother, with the addition of the feminine article. Plutarch says that Isis, the mother-goddess, was called Mouth, which is this word. Ammianus (lib. 17) says that, as male vultures are never met with, a vulture was used to mean nature, by which he probably meant the same goddess.
1827. The same; E. I. 20.

18:8. The same; "The goddess Amenta, mother of the gods," E. I. 73, 2.

18:9. Maternal grandfather; E. I. 104, 7.
1830. The same; E.I. 89.
1831. Maternal grandmother, or mother's mother; E.I. 104, 7 .
1832. Paternal grandmother, or father's mother; E.I. 104.
1833. Wife ; " Ptolemy immortal, beloved by Pthah, and his sister his wife the queen, the mistress of the world, Cleopatra, the gods Philometores," H.64, V. This is the feminine of $2<1$, a husband.
1834. The same; "The good wife bore her beloved ehild," E. I. 73, 7.
1835. Royal wife; "The royal sister, the royal wife, the great goddess, daughter to Queen Arsinoë," H. 77, L o.
1836. Wıves; "His wives, lawfully-born children, and others," E.I. 72, 11.
1837. Brother; "The Queen Arsinoë, the goddess Philadelphus, or brother-loving," H. 77, S i. From Con, brother.
1838. The same. See the word Brother-gods, No. 1524.
1839. This is nearly the same word, but seems to mean kinsman, or rather ancestor; "His ancestor, the great Raothph, a man deceased," E.I. 8, where this word is used several times, written over the deceased relations of the deceased person. The last letter may be the pronoun ' his.'
1840. The same, in the feminine, E.I. 8. Also his sister; E. 1. 105, 3, where Isis is called the sister of Osiris. Also HIs wife; E.I. 2, and E.I. 60, which may be explained by the Egyptian eustom of men marrying their sisters.
1841. Probably the same, in the plural; E.I. 15, 9. The bird, 0 , is the plural termination.
1842. The same, in the plural; "Osirtesen, approved by his ancestors," E.I. 6.
1843. Sister; "Nephthys, the great sister-goddess," H. 73, Ef. This is the feminine of No. 1838.
1844. The same; "And his sister his wife the queen, Cleopatra," H. 64, V n.
1845. Probably aunt, being formed of the words 'sister, mother'; E.I. 107, 27, where it is the title of a royal lady holding a child in her arms.
1846. Probably niece, or sister's daughter; S-E. 1 .
1847. Perhaps cousin, or daughter of mother's sister ; E.I. 89.
1848. Serpent; written over a figure of the huge fabulous serpent on the sarcophagus of Oimenepthah, E. I. 65. From eeIcI, a serpent. We remark that the words serpent, born, and approved of, are spelt with the same letters.
1849. The same; "Decrees relating to the conquered serpent," E.I. 63 (second part). From $\mathcal{C} \subset \mathrm{W}$, serpent.
1850. The same; E.I. 63 (second part).
1851. The same, with a plural termination; "Male serpents, female serpents, and scorpions," E.I. 12, 13.
1852. The same, in the feminine, in the sentence last quoted.
1853. The same; "Vietories over the cternal serpent," E.I. 63 (second part).
1854. Rrver-serpent; E.I. 65 (second part). From \& $€ \lambda \lambda 0$ T, a river.
1855. The same, in the phural; "Living river-serpents," E.I. 65 , where they are walking in the river whieh divides life from death. As the adjeetive has a feminine termination, this noun is no doubt of that gender.
1856. Foreign ; written over a serpent, meaning foreign serpent, from c\&.Ko $\lambda$, foreign, E.I. (second series) 19. The arm lolding a sword has the foree of SEB, in Sebek-Ra, the first name of King Amunothph I.
1857. River-serpent, the same as No. 1855 ; E.I. (second series) $18,13$.
1858. Scorpions ; " Male serpents, female serpents, and scorpions," E.I. 12, 13. From the Coptic $\sigma \lambda$. . Compare No. 231.
1859. Croeodiles; E. I. 72, 9.
1860. The same; mentioned among the offerings, E.I. 93, 3, and E.I. 98, 4.
1861. The same; H. 41, Lk. This word is spelt тнмs o, and gives its name to the Chamsi, or crocodile lakes, near Heroopolis. That the word began with a guttural is seen from the change of the first letter from $\mathbf{T H}$ to $\mathbf{C H}$, and again by its being dropt in the Coptie name for the animal, eeecoos.
1862. Monkeys; " Monkeys praying to the statues of the gods," E.I. 46, 6, a sentence whieh, though remarkable, is confirmed by the pieture at the head of the tablet, where two of these dog-headed monkeys are in the attitude of praying to Aroëris in his boat. The animal is probably the dog-faced monkey, the Simia cynomolgus, a native of Ethiopia, and now not known in Lower Egypt.
1863. Horse, from 2 Jw king's chariot, E.I. (second scries) 51, 17.
1864. The same; E.I. (second series) 51, 26. Note. Our figure should be eorreeted, with a semicireular T in place of the first R .
1865. The same ; "Horses two hundred and twenty-nine" are mentioned among the booty, H. 42, D e. From cocyee.
1866. Swine, meaning perhaps wieked people; E.I. 53 , a 22. From Gote, hateful. In the judgment seene, E.I. 61, we see the hog driven away in a boat from the presence of Osiris; and

Horapollo says (lib. ii. 37), that when they would denote a filthy man they draw a hog.
1867. The same; over the hog in the judgment scene last quoted. From Єego, a hog.
1868. A dog; perhaps a bloodhound, from cri\&B, blood, E.I. 108, where it is written over the picture of the animal, which is the case with the following groups. It is the name of the deceased man on a tablet, E.I. (second series) 24, 12, whose peculiar god is the dog-headed Anubis. Also blood ; in E.I. (second series) 41, 6; Horus is called the giver of life, victory, and blood.
1869. The same, some kind of greyhound ; M. C. 20.
1870. The same; a square-eared dog, with a stiff erect tail, and a tuft of hair at the end, like No. 149, M. C. 23. This is the first letter of the word cs $\omega \Theta$, dog.
1871. Jackal ; M. C. 20. A word compounded of cilue, which force is conveyed by the first character, the rabbit, as proved by No. 1877.
1872. The same; M.C. 11.
1873. Panther; M. C. 23.
1874. Lioness; M.C. 20. This and the last may be from B\&c, to tear in pieces; or from B\&cy I , a carcase.
1875. Baboon; M. C. 21. From Cr, an ape.
1876. The same; M. C. 21.
1877. Rabbit; M. C. 20. From coroten, to burrow, or $\sigma \omega T \&$, to bore, whence $\delta \& p \in \sigma \omega 0 r J c$, a rabbit. This is important as proving the sound SOOT, which belongs to the rabbit in numerous groups.

18\%8. Stag, with branching horns; M.C.20. Perhaps from
 meaning to attack.
1879. A horned quadruped, but of what kind the picture scarcely detcrmines ; M.C. 18.
1880. A horned quadruped; M. C. 18.
1881. A horned quadruped ; M. C. 18.
1882. Goat, with straight spiral horns; M.C. 18; also M.C. 31. Hence $\sigma \mathrm{s} \in$, a goat.
1883. A horned quadruped, being the same word as No. 1879; M. C. 18.
1884. A horned quadruped; M. C. 19.
1885. A horned quadruped ; M. C. 19.
1886. A horned quadruped; M. C. 19.
1887. A quadruped, with a horn on the nose ; M. C. 19.
1888. Oxen, henee \&\& $\subset$, an ox ; mentioned among the offerings in E. I. 86, 4.
1889. The same; H. 42, D f.
1890. Perhaps sheep ; five thousand three hundred and twen-ty-three are mentioned among the booty, $H .42, \mathrm{U}$ f. From ecwor, a sheep. See No. 1035, the constellation Arics.
1891. Total number of animals; $H$. 42, P d. See No. 1083.
1892. Perhaps cows; onc hundred and fourteen are mentioned among the booty, $H .42, \mathrm{Pe}$; also $H .42, \mathrm{E}$ h.
1893. Bule; H. 41, He.
1894. Perhaps bird; written among the offerings of animals, though nearest to the figure of a dead rabbit, E.I.6. From $\& \pi \omega \mathrm{I}, a$ bird.
1895. Bat; M. C. 14.
1896. The same; M.C. 14. This ends in m о, a bird; and is a word formed like K\&KK\&ee\& $\boldsymbol{\gamma}$, an owl.
1897. A bird of the sparrow kind; M.C. 9.
1898. Another ; M.C. 9.
1899. Another; M. C. 9.
1900. Another; M.C. 9.
1901. Another; M. C. 9.
1902. Another ; M.C. 9. This and the last are spelt A m o, and explain why the owl has the force of $m$. Hence \&\&Oee, an eagle.
1903. A small bird; M. C. 9. This word seems to end with G\&iJT, a hawk; or it is perhaps formed of $\Phi \& T$, a foot, and \&roel, a web, meaning web-footed.
1904. Another; M. C. 10.
1905. Another; M. C. 10. Hence \&חढI, a bird.
1906. Another; M.C. 10.
1907. Another; M. C. 11.
1908. Another ; M. C. 10. Perhaps from c\&pirt, a small
1909. Another; M.C. $9 . \quad$ [goose.
1910. Another ; M. C. 10.
1911. Another ; M. C. 9. Henee $\sigma \in \mathcal{y} \in$, a goose.
1912. Goose; M. C. 11.
1913. The same; M. C. 11.
1914. The same; M.C. 9.
1915. The same; M. C. 10. A blaek bird. This and the last two are spelt $S T$, the $\boldsymbol{T}$ being the feminine, to distinguish them from No. 1912.
1916. The same, in the plural ; $S-E . l$.
1917. The same; M.C. 11. Perhaps from B $\boldsymbol{H} \sigma$, a hawk.

1918, 1919. The same; M. C. 11.
1920. The same; M.C. 11 ; also M.C. 83.
1921. A bird of the wading tribe, perhaps the searlet flamingo ; M.C. 10 .
1922. Another; M.C. 9.
1923. Another ; M. C. 12.
1924. Another ; M. C. 10.
1925. Another, perhaps a peliean ; M. C. 9.
1926. Another ; M. C. 9.
1927. Another, with a red neek, perhaps a parrot. It is followed by the figure of a man making fun, by elapping his hands, M. C. 10. This may be the word Tuk, used in 1 Kings, x. 22, whenee the Greek word Psi-tak-us, a parrot.
1928. Another; M. C. 10. Perhaps Berrs, a crane.
1929. Another; M.C. 10. This animal seems named after its foot, as the name ends in $\theta \& T$.
1930. Another ; M. C. 11.
1931. Another; M. C. 11.
1932. A quall; M.C. 11.
1933. A strange bird in a eage, which seems named after the country in whieh it is found; S-E. l. See No. 922.
1934. Camelopard ; B. 46. From csp, a spot, followed by the figure of the animal, meaning a spotted animal.
1935. This and the following eight groups follow one another in E.I. 4, 16, and E.I. 4, 17, and they may help to explain
one another, as one idea must run through the whole. This first is probably sacred duties. It eontains the figure of a mummy. 1936. Nearly the same.
1937. Duties relating to brothers; as the word'brothers' is in the dual, it may perhaps mean brothers and sisters.
1938. Duties relating to religion. See No. 163.
1939. Duties relating to father. See No. 1818.
1940. Duties relating to mother. See No. 1827.
1941. Perhaps duties relating to property. It may be from orsn, a heap.
1942. Duties relating to wives. See No. 1833. As the word ' wives' is in the plural, we observe that polygamy was allowed in Egypt.
1943. Duties relating to children. See No. 1802.
1944. The oval whieh usually eontains the name of a king or queen. A king has usually two such names, a queen usually only one. In E. I. 8, and E.I. 39, the names and titles of Rameses II. are included in one oval. Sometimes the name of a priest is written within an oval, as in E.I. 27, 12, and E.I. 48, 6. Sometimes it eontains the titles of a god, as M.H. i. 13.
1945. The same; "Thy name is lasting, like the heavens; thou art an image of Ra," E.I. 42, 2. It is the word p\&r, a name, followed by the oval as the determinative sign.
1946. Named; "To be named Ptolemy the defender of Egypt," R.S.6. The first two letters may perhaps be the preposition orte, and the whole then beeomes 'by his name.'
1947. His name, in many places following the proper name of a man, instead of the more usual sitting figure; " Hapimen, his name," E. I. 45, 1.
1948. The same; "His name is Imothph, a man immortal," E.I. 4, 13.
1949. Thy name; often used in E.I. 118.
1950. The same ; "Thy name is the image of Ra," E.I. 118, 4. Here the first letter is used instead of the whole word.
1951. Named; " His name is named," B. 51. It is the word хєр€ா, to name.
1952. People ; it forms part of the word Egypt, No. 795. It
is the word npwees, a man, and is one instance out of many of the M and N being used one for the other.
1953. The same ; "The people of the great king," B. 44, 11. The determinative sign seems here used without reason.
1954. The same; it precedes the name of each of the four tribes deseribed in B. 42. From peel, an inhabitant.
1955. The same; "The people of the land of the Shoremao," B. 43,20 . The similarity in hieroglyphies and Coptie between p\&r, a name, and pweer, a man, is not aceidental, but it seems to grow out of the formation of the Eastern mind, which made one idea and one word embraee what with us are two ideas. To support this remark, it is enough to bring forward the following quotations from the New Testament: "And there was a crowd of names together, about one hundred and trenty," Aets i. 15. "And in the earthquake were slain the names of seven thousand men," Rev. xi. 13.
1956. A proper name, Iohmes, or approved by Ioh, being of the same form as Thothmes; "Son of the priest Iohmes deceased," E. I. 77, 5.
1957. Chonsomes, or approved by the god Chonso; "Her mother was the lady Hesmout, daughter of the priest of Mandoo, lord of Mendes, Chonsomes, a man," E.I. 53, в 8.
1958. Soutenmes, or approved by the judge; E.I. 97,4 . See No. 1705.
1959. Rarames, or approved by Aroëris; E. I. 26.
1960. Osirtesenmes, or approved by King Osirtesen; from a Babylonian or Assyrian eylinder; Cullimore's Cylinders, pl. 16. See the syllable mes, No. 1625.
1961. Sabacothph, or dedieated to the erocodile; the name of a woman, E.I. 15, 8, and E.I. 20, 21.
1962. Raotifir, or dedieated to Ra; E.I. 8.
1963. Nefotiph, or dedieated to Nef; B. 34, 56.
1964. The same ; B. 33, 2.
1965. Haomra, ealled by Herodotus, lib. ii., Thannyras the son of Inarus ; B. 6.
1966. Imothph, the name of the daughter of a priest of Pthah; E.I. 4, 3.
1967. The same; E. I. 4, 13.
1968. Ino, perhaps an abridgement of the last; "Imo, a man deceased, son of the pricst of Pthah," E. I. 27, 11.
1969. The same, represented by the first letter; "Imothph, a woman deecased, daughter of the priest of Pthah," E.I. $27,13$.
1970. Mandothpi, or dedicated to Mando ; E. I. 13, 9.
1971. The same; E.I. 13, 7, and 35, a 14. In this last inseription he is the great grandson of Taeelothis king of Bubastis.
1972. Smamando ; E. I. 35, a l. This has the same meaning as the last name, and is used for it as if it were the same word.
1973. Mandothpi, in the feminine; E.I. 18, 7.
1974. Mando-heso, or chicf priest to the god Mandoo; E. I. 84, 4. Of the same form is the name Hesmout, E.I. 53, , 7.
1975. A name formed from that of King Hophra, by whom the person elaims to be beloved; on a sareophagus in the British Muscum.
1976. A name formed from that of the reigning king Psammetichus. The deceased was an officer in his serviee; E.I. 114, 11.
1977. Another name formed out of that of King Psammetiehus; E. I. 114, 10.
1978. A name formed from that of King Hophra; E. I. 71, м 3.
1979. Setanux, meaning the daughter of Amun ; E. I. 18.
1980. Thothset, meaning the daughter of Thoth ; E. I. 56, a 1 . In the same form we have Hapiset, meaning the daughter of Apis ; E. I. 86, 10.
1981. Pet-isis, meaning in the serviee of the goddess Isis; E. I. 23, в 1. See Pet-osiris, No. 1347.
1982. Peten-isis, meaning the same ; E. I. 23, a 5 .
1983. The same; E.I. 23, a 1. This is a strong instanee of an important character being used in the middle of a word as a vowel sound.
1984. Peten-anata, a name formed from that of the goddess Anaita; a tablet in the British Museum.
1985. Pet-amun ; a name on tablet E.I. (second series) $57,2$. 1986. The name of one of the prisoners of King Shishank, the
conqueror of Rehoboam, which Champollion happily read as 'the land of Judah Melek,' or the kingdom of Judah.
1987. A name on a sarcophagus; E.I. (second serics) 3, 1 .
1988. The same, with an unusual form of the final T ; E.I. (second scries) 4, 1 .
1989. A name, meaning 'belonging to the two bencrolent gods,' showing that the man was in the service of King Ptolemy Euergetes; E.I. (second series) 27, 1.
1990. Amuni ; E.I. 17, 3. The name of a priest of the soldicrs, or perhaps chaplain to the army.
1991. Hapi ; E.I. 18. A name like the last, formed from the god Apis.
1992. Hapimen ; E. I. 44. From Apis, and eeñ, with.
1993. Nephramen ; E. I. 16. A name formed from King Amasis.
1994. Bokramen, a name derived from King Bocchoris, or from King Sevechus, who bore the same name; E.I. (second series) 30,1 .
1995. A name derived from the god Knef; E.I. (second series) 30, 1. See Knef, No. 28.
1996. A name, mcaning devoted to the god Imothph; E.I. 72,10 . The upper part of the group may be translated ' the son of Pthah.' See No. 1786.
1997. Aroeri-ao, mcaning dcdicated to Aroëris, being an abridgement of Aroëri-othph, as Amuno is written for Amunothph; Dr. Lce's Triple Mummy-case, 19, 1.
1998. The same ; Triple Mummy-case, 19, 4. The comparison of these two names establishes the valuc of the man with his hand to his mouth, as having the same forec as the mouth itself.
1999. Neithanun, the name of a woman; E. I. 9, 6.
2000. Apo, the namc of a priest, in whose tomb is a figure of the bull Apis, from whom his name is borrowed ; E.I. (sccond scrics) 41, 19.
2001. Snoubof, a priest's name, derived from crob, blood; "Honour to Neith the daughter of Osiris from the pricst of Pthal, the pricst of Osiris, the priest of Anubis, Snoubof dcccased," E.I. (second scries) 96, 9.
2002. Anepanoe, a name derived from Anubis, the patron god of the deeeased ; E.I. 1, l.
2003. The same, shortened by the seulptor ; E.I. 1, 13. This man lived in the reign of Rameses II.; and the same, or one of his name, is mentioned on the tablet E.I. 26, among the aneestors of a man who lived in the next reign.
2004. Aneper, another name derived from Anubis; E.I. 34 а 3 .
2005. Chemotuph, or dedieated to Chem, a man's name; E.I. (seeond series) 96, l. See Chem, No. 68.
2006. Ptiamina, or beloved by Pthah, a man's name; E. I. (seeond series) 90, 13.
2007. Perhaps Necifo, a man's name; E.I. (seeond series) 73, 4.
2008. Horseisi, which may be read Horus the son of Isis; a man's name, the grandfather of the person buried in Dr. Lee's triple mummy-ease, and himself buried in a mummy-ease in the College of Surgeons.
2009. Moutresi, or mother of her son ; a woman's name, Triple Mummy-case, fig. 5, 5. In this figure the last eharaeter should be correeted to a ehild with his feet hanging down, as in the following.
2010. Hatresi, or heart of her son; another name for the same woman, Triple Mummy-case, fig. 5, 21.
2011. Hatrek ; another way of spelling the last name, Triple Mummy-case, fig. 4, 16.
2012. Pet-horus, a man's name; H. 6, R p.
2013. Pa-hanaita, perhaps devoted to the foreign goddess Anaita; E.I. 16. See the goddess, No. 2020; or perhaps devoted to Neith, as it has been eonsidered at No. 875. See also No. 1984, another name framed from that of the same goddess.
2014. Only child; a title given to the deecased queen, $E$. $I$. 117, 13. See Only, No. 1290.
2015. Unto thee, the Coptie M\&K; "Prayers unto thee the ruler of Amenti, Osiris immortal," E.I. (seeond series) 92, 7 ; also 92, 1 .
2016. Changed, the Coptie nure; "Snoubof a man de-
eeased, changed," E.I. (seeond series) 96, 12. "Born of Neithamun, a woman deeeased, changed," E. I. 9, 10. This seems to point to the transmigration of souls.
2017. Changed into a god; E. I. 31.
2018. Ken, or Chiun, the foreign Venus, the only unelothed goddess; she is mentioned by Herodotus as worshipped at Memphis. On a tablet in the British Museum.
2019. Ranpo, or Remphan; a foreign god, on the same tablet. He is mentioned in Aets vii. 43, in a passage quoted from the prophet Amos, where in the Hebrew the name of the goddess Chiun is used.
2020. Anaita, the Persian goddess Anaitis, mentioned by Strabo. She is a goddess of vengeanee, and strikes at her worshippers with elub or sword. On the same tablet.
2021. Soтнis, the dog-star; "On the first of Thoth, the day of the brilliant dog-star," E.I. (second series) 57, 10, an inseription of the reign of Rameses III. This however must by no means be quoted to prove that in that reign the dog-star rose on that day: it merely means that the day was dedieated to that star, whieh rose at the beginning of eaeh Sothie period on that day. The same had been said in the reign of Rameses II. See No. 1046.
2022. Serapis, or Osiris-Apis, spelt after the Greek name, with a final s, like Nos. 216 and 217; E.I. (seeond series) $96,4$.
2023. Oben-ra, spelt like the kings' names, with the syllable Ra plaeed first ; E.I. (seeond series) 92, l. See No. 24.
2024. Perhaps immortal, from \&Teeor; "The king Osirtesen, beloved by Mandoo lord of Hermonthis, immortal," B. 29. But the eharaeters are not always plaeed in the same order.
2025. Perhaps Egypt, or the eity of Chem; H. 87, в 10. See Chem, No. 66, and Egypt, No. 787.
2026. Amenti, the plaee of the dead; E.I. (seeond series) 90 b. See No. 246.
2027. Amun ; see No. 818, No. 239, and No. 498 for the ostriel feather alone being Amun; see No. 1711 for the letter a; "The lord of Ethiopia, god, lord of heaven, Amun, illustrious in the temple of Ra," E.I. 120.
2028. Perhaps dead, in the plural ; E.I. (second series) 92,11 . From Gотє, an abomination, or G $\boldsymbol{G} \boldsymbol{\sigma} \epsilon$, to destroy. See No. 1484, where the same word means criminals; and No. 1655, where the fish is part of the word deceased.
2029. The same, having the mummy as a determinative sign, and the prefix \&C, for the past tense; E.I. (sccond scries) 65, 16.
2030. Cirief, being the word melek, without the final K ; "Honour to the deified chief of the soldiers," E.I. (second series) 23, в l. See No. 1328.
2031. Sokar-Osiris; H. 66, I f. See No. 207. Herc, of the two sitting figures, the first is the word Osiris, and the second is the determinative sign. See No. 1192, No. 1771, and No. 1933, where the determinative sign seems to be used equally unneeessarily.
2032. Priests, or libation-men ; E.I. (seeond series) 36, 7. Here again the determinative sign seems very little wanted.
2033. Chief of the priests; E.I. (seeond series) 79, 5. In the Rosetta Stone we are told that the priests are to wear erowns, where this character, of a man plaeing a erown on his head, means 'wear crowns.' See also No. 624, where the same character forms part of the word ' kingdom.'
2034. A singer, as we may judge from the figure; see No. 1491. From $\chi \omega$, to sing, and $\ell \mathrm{p} \omega$, the voice. Triple Mummycase, fig. 19, and E.I. (second series) 41, 21. We may remark, as showing how incxact was this mode of writing, and how neeessary was the determinative sign, that $\chi \omega$ 2 $\mathrm{p} \omega$, to sing with the voice, and No. 1600, Xop, powerful, are spelt with the same letters.
2035. A hired singer, from ßeke, wages; E. I. 57, 37.

## THE ALPHABET.

In the hieroglyphical words the characters are used far more often as syllables than as letters; hence it is to the names of the Grcek kings and Roman emperors that we must chicfly look when we would form an alphabet. When we have learned the alphabetic force of a character from these modern names, we are able to make use of it in reading the more ancient words. In plates xxxv. and axxyi. the letters are classed under the small number of twelve heads. It would be easy to divide them more minutely, but hardly with safety, because onc letter is often used in carelessness for another, by a people who had not themselves the idea of an alphabet.

L and R are not distinguished in charaeter, and they were probably not distinguishable to an Egyptian ear. $M$ and $N$ are often confounded together, as Antoninus is sometimes written with an M, and Cambyses with an N. The H and TH are naturally eonfounded; as also are sometimes the TH and CH. This seems to have arisen from the use of the guttural. The god Chem in one part of Egypt was Athom in another. The Roman V was seareely known to the Egyptian ear ; and henee Vespasian is spelt Ispasian. The true D was unknown, and hence Darius was spelt NTariosh.

From these eharaeters the Hebrew and Greek alphabets seem to be derived. There are so many eharaeters, as we have seen in page 16, which are, in each alphabet, certainly the same with the hieroglyphics that we may safely suppose the rest are.
The numbers refer to plates xxxv., xxxvi. The foree of each character is shown in the words given below as examples of its use; and it will be seen that they are used with a good deal of irregularity. Those used in the names of the Greek and Roman kings are the best established ; those used in the Coptie words arc less certainly known.
E. A.

1. Amunothph, K. 79 ; Alexandros, K. 217; Arsinoë, K. 227; Commodus, K. 312 ; Nerone, K. 277; Autocrator, K. 284.
2. Cleopatra, K. 240; Autocrator, K. 261; Nerone, K. 277; Caisaros, K. 262. The hawk is \& \&oee, or, when pronounced carelessly, A H O, and hence its force as a vowel.
3. Adrianus, K. 290 ; Antoninus, K. 302 ; Mai, No. 1311.
4. Nectanebo, K. 209.
5. Chofo, K. 27. Here it is used for $0^{4}$, but it is no doubt the same vowel as the last two.
6. Autoerator, K. 297; Antoninus, $K .298$; $A$ drianus, $K .294$.
7. Amosis, K. 45 ; Amasis, $K .180$. From sǫ, the moon.
8. Amyrtæus, $K$. 197. This figure has the moon on its head, and is an ornamental form of the last.
9. Autoerator, K. 291; Nerone, K. 277; Hadarianus, K. 292.
10. Takelothe, K. 150 ; R $a$, No. 2 ; $\mathrm{P} a$, No. 1351; М $a$, No. 1301. This is the original of the Greek I, and Hebrew ${ }^{4}$.
11. R $a$, No. 8.
12. Amenti, No. 239.
13. Hait, No. 1833.
14. Hait, No. 1834. This is the original of the Greek E.
15. Apis, No. 209.
16. Apis-Osiris, No. 216.
17. Apis, No. 214.
18. Imothph, No. 221, perhaps pronounced Amothph, as the dog or jackal is Anubis.
19. Amunepthah, in the original of $K .91$, before this dog was eut out to make way for the figure of Osiris, $\mathrm{o}^{14}$.
20. Amun, No. 2027.

$$
\mathrm{E}, \mathrm{Ei}, \mathrm{I} .
$$

1. Ptolemaios, K. 241; Caisaros, K. 259 ; Imothph, No. 220.
2. Imothph, No. 1966.
3. Arsinoë, K. 227; Antoninos, K. 298 ; Nebaet, No. 1441. It is only in the name of the god Osiris that this eharaeter is $\mathbf{R}$ or IRI, being used in place of the mouth, $\mathrm{R}^{4}$.
4. Ei, No. 492. It is the ground-plan of a house, and the original of the Hebrew $\boldsymbol{i}$ and $\pi$, and the Greek H.
5. Aehoris, K. 205 ; Tirak, K. 163 ; Ehoou, No. 1005 ; Eoou, No. 1443 .
6. Isis, No. 79.

$$
\mathrm{O}, \mathrm{U} .
$$

1. Ptolemaios, K. 218; Cleopatra, K. 230; Autokrator, K. 28.2.
2. Nepherot, K. 203; Ouot, No. 1083. This is the original of the Coptic $\boldsymbol{\gamma}$, the Greek and the Roman Y and V.
3. Autoerator, K. 309 ; Autoerator, K. 293 ; Domitianus, K. 285 ; Vespasianus, K. 280.
4. Anepo, No. 136; Chemo, 778; Mando, No. 187.
5. Used for $\mathrm{a}^{10}$, eompare No. 1982 and No. 1983; and for $0^{4}$, compare lines 7 and 10 in E. I. 83.
6. Amunothph, K. 47 ; Mo, No. 1812; Tho, No. 750.
7. Osiris, No. 110; Amun-Ra, No. 17.
8. Mo, No. 1640.
9. Mo, No. 1641.
10. Mo, No. 1644.
11. Hapimo, No. 183 ; Anepo, No. 140.
12. Domitianus, $K .283$; Antoninus, $K^{\prime} .302$; Tho, No. 752.
13. Onk, No. 1407.
14. Oimenepthah, $K .94$. This is a figure of Osiris.

$$
B, F, V
$$

1. Bereniee, K. 247; Tiberius, K. 265 ; Sabacothph, $K .158$; Canbosh, K. 185.
2. Vaphra, K. 167.
3. Bereniee, K. 219; Tiberius, K. 263 and 271.
4. Sebastos, K. 303.
5. Vaphra, K. 165, 167; Hophra, K. 174; Nephra, K. 179 and 191.
6. Sevek, $K .161$; Ne $f$-Chofo, $K$. 28. But it is an S in Vespasianus, K. 278.
7. Nepherites, K. 203; Chofo, K. 26; Neetanebfo, K. 210. This is the original of the Coptie $\mathcal{Y}$, the Hebrew 7, and the Roman F .
8. Sebastos, M. H. ii. 4 ; Bok, No. 667; Boubou, No. 1036.
9. Noueb, No. 302, No. 305.
10. Labaris, $K .7$; Seemiophra, $K .6$; Chebra, K. 22; Sebakra, K. 50 ; Vaphra, K. 165, No. 1392 ; Noueb, No. 298 compared with No. 300 ; Memphis, No. 858 ; Sbo, No. 1485, No. 342 ; Bou, No. 1029.
11. Memphis, No. 861 ; Ouobsh, No. 1713.
12. Sbo, No. 340 ; Bait, No. 954.

$$
\mathrm{K}, \mathrm{Ch}, \mathrm{G} .
$$

1. Cleopatra, K. 230 ; Caisaros, K. 257.
2. Caisaros, K. 305 ; Autocrator, K. 291. This is the Coptie letter $\chi$.
3. Autocrator, Caisaros, K. 289.
4. Commodus, K. 310 ; $\mathrm{Ai} k$, No. 1559.
5. Chem, No. 62, No. 64; Kahi, No. 702. The letter is an abbreviation of the last, and is the original of the Hebrew $\beth$.
6. Caisaros, K. 268.
7. Caisaros, K. 282 ; Caisar, K. 286 ; Autocrator, K. 284. This is the original of the Hebrew 2.
8. Kahi, No. 739. This is the original of the Greek $\Theta$, having a guttural sound.
9. Chofo, K. 26 ; Xerxes, $K .194$; Chor, No. 1588 ; Cheraeit, No. 1597.
10. Chemi, No. 773 . This is the original of the Greek letter X.
11. Kame, No. 1714; Chemi, No. 791.
12. Chor, No. 1600 ; $K e k$, No. 1734. This is the original of the Coptic $\boldsymbol{\sigma}$.
13. Cheraeit, No. 1593.
14. Claudius, Salt, pl. 2 ; K. 271.

## M.

1. Ptolemaios, K. 226 ; Germanieus, K. 275, 283; Domitianus, $K .285$. This is the original of the Hebrew 9.
2. Mou, No. 1640.
3. Mou, No. 1641.
4. Domitianus, K. 283; Antoninus, K. 302.
5. Amunmai, K. 102 ; Amunothph, K. 49 ; Mandothph, K. 193.
6. Memphis, No. 856 , No. 861, where the letter N is inclosed within this letter.
7. Rameses, K. 102 ; Mes, No. 1808.
8. Commodus, $K .310$. This is the original of the Greek M.
9. Amun, No. 12.
10. Chem, No. 64; Mou, No. 1645. From ele\&e, a feather.
11. Chemo, No. 787; Maut, No. 1826. This letter is often the syllable mo.
12. Commodus, K. 312 ; Amunmai, No. 1514.
13. Mei, No. 1498. From EleE, a plough or hoe.
14. Amenti, No. 246 ; Mesora, No. 1038.
15. Chemo, No. 786 ; Moout, No. 1655.
16. Germanieus, K. 268.

## N.

1. Alexandros, K. 217; Bereniee, K. 219.
2. Anubis, No. 135. This is in a more rapid way of writing the same as the last: it is the original of the Hebrew 2.
3. Amunra, No. 19. This is the same as the last.
4. Antoninus, K. 300 ; Domitianus, K. 283.
5. Ntariosh, for Darius, K. 187.
6. Vespasianus, K. 278; Adrianus Antoninus, K. 294. This may be the original of the Greek N .
7. Trajanus, Young's Essay, p. 123.
8. Nephra, K. 179, 191; Nitoeris, K. 61; Neph, No. 27.
9. Neetanebo, K. 209. This charaeter is the Sphinx.
10. Neetanebo, $K .210$. This and the last are rather the syllable neb, and the name may be written Neetanebfo.
11. Noute, No. 271 ; Noueb, No. 298, No. 300. This is rather the syllable Nou.
12. Antoninus, K. 294.
13. Antoninus, K. 296.
14. Anepo, No. 137; En, No. 1294. These last three have rather a syllabic force, as an.
P, Ph.
15. Philippus, K. 213; Ptolemæus, K. 218; Cleopatra, K. 256 ; Pthah, No. 195 ; Apis, No. 214.
16. Vespasianus, K. 279 ; Pharaoh, No. 530 ; Phe, 'the heavens,' of which this letter is the representative. It is the original of the Greek $\Pi$, and of the Hebrew and.
17. Pa, No. 1356; Pet-Osiris, No. 1347. It is the original of the Greck $\Phi$.
18. Pa, No. 1355.
19. Chebra, K. 12. These three characters are from $\& \pi \epsilon, a$
20. Anubis, No. 139.
[head.
21. Pasht, No. 100.

$$
\mathrm{L}, \mathrm{R} .
$$

1. Ptolemæus, K. 218; Arsinoë, K. 227; Clcopatra, K. 230; Caisaros, K. 259; Tiberius, K. 265.
2. Nitocris, K. 61.
3. Adrianus, K. 294; Autocrator, K. 297; Autocrator Trajanus, $K .289$. This is perhaps an abridgement of the last, and is the original of the Greek $\Lambda$, the Roman $L$, and the Hebrew 7 .
4. Autocrator Caisaros, K. 279 ; Clcopatras, K. 256 ; Alexandros, $K .248$. From po, a mouth. In the word Osiris the sculptors use an eye, instead of a mouth, for the letter R .
5. Ra, No. 2. It is more often the syllable RA, as in Osiris, No. 106; Pharaoh, No. 630 ; Zerah, No. 637.
6. Aurelius, K. 301.
7. Aroc̈ri-ao, No. 1997, compared with No. 1998. This figure of a man, with the hand to his mouth, must not be mistaken for the child in the same attitude, $s^{10}$.

S, Sh.

1. Caisaros, K. 279 ; Sebastus, K. 285, 303.
2. Sebastus, K. 303 ; Sebastus, K. 298. From cior, a star.
3. Caisaros, M. H. ii. 4.
4. Caisaros, K. 305.
5. Caisaros, K. 264, 266; Philippus, K. 212; Osorkon, K. 146.
6. Caisaros, K. 259, 284; Ptolemaios, K. 218; Tiberius, K. 263 ; Eusebes, K. 294.
7. Vespasianus, K. 278; Souten, No. 648. From $\sigma_{0}$, a plant.
8. Zerah, No. 637. From $\sigma$ ecye, a goose.
9. Eusebes, K. 294; Caisaros Titus, K. 293. This is the Coptie letter $\sigma$.
10. Psammuthes, K. 207. These last three eharaeters are alike used for the word 'ehild.'
11. Caisaros Cæsar, Young's Essay, 122.
12. Mautmes, K. 75, used for $\mathrm{s}^{1}$ and $\mathrm{s}^{8}$ in No. 1915. From zOI, a ship.
13. Seemiophra, K. 42 ; Smou, No. 1649 ; Sharbot, No. 482 ; Soshem, No. 1033; Shotene, No. 1174 ; Enesai, No. 1197; Asm, No. 949 ; Shie, No. 1882; Psis, No.1072. From oc $\boldsymbol{\delta}$ \&, a sickle. This eharaeter must not be mistaken for the same form reversed, whieh is the hieratie form of the swallow, or letter $\mathrm{K}^{12}$.
14. Seveehus, K. 161; Xer $x$ es, K. 194; Artaxer $x$ es, K. 195. From $H \mathcal{H}$, a plant. This is the original of the Hebrew $\mathbb{U}$.
15. Domitianus Germanieus, K. 283 ; Antominus, K. 296.
16. Isis, No. 76 ; Osiris, No. 101. In eaeh the s has the foree of ISI.
17. Son, No. 1837; Esne, No. 890.
18. San, No. 877; Isis, No. 88. The eharaeter may possibly be c्रнre, an altar.
19. Sle, No. 1858 ; Shoi, No. 1140.
20. Shobt, No. 1017; Sho, No. 1078. From $\sigma_{0}$, a plant. This is the original of the Hebrew $\$$ and the Greek $\zeta$.

T, Th, and in Greek names D.

1. Trajanus, $K .287$; Domitianus, $K .285$; Autoerator, $K$. 261, 299 ; Tiberius, K. 270. From TOT, a hand. It is the original of the Hebrew $\bullet$, which takes its name Teth from the Coptie word. In Chro, No. 1589 and No. 1596, this letter is the guttural.
2. Ptolemaios, K. 218; Autoerator, K. 277; Cleopatras, K. 256 ; Pthah, No. 195. As the Egyptians used a guttural sound, this TH sometimes beeame $\mathbf{C H}$ or K , as in Nitocris, K. 61; Champsi, No. 1861 ; Chem, No. 65, No. 66; as also €өwcy, Ethiopia, beeame Cush ; מטּ, beeame the month Meehir ; בטּ, the month Paehon.
3. Tiberius, $K .263$; Adrianus, $K .290$. This is the original of the Hebrew $\Omega$.
4. Domitianus, K. 283 ; Tei, No. 385. From T\& $\boldsymbol{\gamma}$, a hill. This is the original of the Greek $\Delta$.
5. Tei, No. 397; Petisis, No. 1981.
6. Antoninus, K. 300 ; Trajanus, Salt, pl. 2, 14; Tho, No. 705, No. 738; Thernesi, No. 1225 ; Menhophra, K. 65 ; Meshophra, K. 35 ; Horus, No. 118.
7. Domitianus, K. 283 ; Antoninus, K. 296 ; Tho, No. 580.
8. Titus, K. 281; Domitianus, K. 285. From Т $\boldsymbol{\text { H }}$, a finger. This letter is the guttural in Chemi, No. 793.
9. Athor, No. 176; Typhon, No. 265 ; Toh, a rush, No. 335.
10. Amenti, No. 240 ; Thoth, No. 165, No. 168, where the bird is the less important part of the eharaeter.
11. Amenti, No. 242.
12. Ntarius, K. 187, 189; Ebot, No. 971. Perhaps from \&e, to walk.
13. Tokari, No. 912.

H, Th.

1. Pthah, No. 195 ; Ahe, No. 1271; Hfo, No. 1849 ; Heeate, No. 96.
2. Hophra, K. 175.
3. He, or The, No. 1284. This is the original of the Coptic 8.
4. Thoui, No. 1183.
5. Hapis, No. 212.
6. Hai, No. 1101, No. 1102.
7. Heten, No. 594.
8. Heneh, No. 1379.
9. Heneh, No. 1381.

## ERRATA IN THE PLATES.

No. 100. The first character is more correctly drawn in the Alphabet as P7.
No. 291. Insert a semicircular $T$ at the end of the word and before the determinative
No. 1157 and 1158. In the dog should have no head.
[sign.
No. 1864. For the first mouth, R, read a semicircle, T.
No. 2009. The sitting child should have his feet hanging down, as in No. 2010.

## In the Text.

Page 108, line 15 , read Memnonium.
Page 110, line 11, read Fabricii.

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14


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## ALP.HABET










